

S E R M O N

Preached in the PARISH-CHURCH of

Christ-Church, LONDON,

On *Wednesday* MAY the 3^d, 1749:

BEING THE TIME

Of the YEARLY MEETING of the
CHILDREN Educated in the CHARITY-SCHOOLS
in and about the Cities of *London* and *Westminster*.

By SAMUEL SQUIRE M.A.

Archdeacon of BATH;

And Chaplain to His Grace the Duke of *Newcastle*,

Principal Secretary of State, and Chancellor
of the University of *Cambridge*.

*Published at the Request of the Gentlemen concerned in the
said CHARITY.*

To which is annexed,

AN ACCOUNT of

The Society for promoting Christian Knowledge.

L O N D O N:

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at the Bible and Key in *Ave-Mary Lane*. MDCCXLIX.

MATTHEW VI. 19, 20.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

BEHOLD! how joyful and pleasant a thing it is for Brethren to dwell together in Love and Unity! See the happy effects of fulfilling the law and the prophets; of being ready to give, and willing to distribute; of doing as we would be done unto; in this well-regulated multitude of Children, brought up by publick Charity in the nurture and admonition of the Lord; all pouring forth their joint prayers for the everlasting happiness of their generous Benefactors, and blessing and praising almighty God for his great mercies vouchsafed unto them! The man who can look unmoved upon the lovely prospect which adorns this

holy place, must have a heart lost to all the tenderest sentiments of our common humanity; he, who does feel his passions softned, and his inmost soul touched with the affecting sight, will, it may be presumed, seriously concur, hereafter, in encouraging *this labour of love*; will be *merciful after his power*; and, without being over-solicitous *to lay up for himself treasures upon earth, where rust and moth doth corrupt, and where thieves break through and steal*, will be ever-careful *to lay up for himself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal*.

THE words, which are here chosen to be the subject of our present meditation, will lead us to contemplate upon the true nature of the riches of this world; what they are in themselves; what their real value is; and in what manner they may be so made use of, as not to be abused. — From this most interesting speculation, the piety and wisdom of those good men, (under whose auspicious influence the extensive charity we are here assembled to commemorate and to recommend, has been hitherto so faithfully and successfully carried on) will be applauded, honoured, and encouraged: other persons be excited to join their assistance in the farther advancement of this most excellent work; and the sensual and avaricious man animated to exchange the gratifications of brutes, for the more solid pleasures of the *life that now is, as well as of the well-grounded hopes of that which is to come*; for the joys of angels, and the

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God-like consciousness of communicating ease, comfort and relief to the fatherless, the widow, and the afflicted.

RICHES and POVERTY, when considered in themselves, appear amongst the indifferent things of life; the grace and favour of God may accompany either of them, and virtue and happiness be equally the lot of the poor, as well as of the wealthy man: *For the almighty accepteth not the persons of princes, nor regardeth the rich more than the poor; they being all the work of his hands.* Riches are then only blessings, when their possessors are found without blemish; when they are attended with charity, and made valuable by good works: whilst Poverty, even the lowest degrees of it, supported with contentment, and set off with that best of ornaments, a benevolent mind, is far greater gain than the acquisition of the whole world, with the hazard of the loss of the Soul. But if, *when we have eaten and are full, and have built goodly houses, and dwell therein, and our herds and our flocks multiply, and our silver and our gold is multiplied, and all that we have is multiplied, our hearts be lifted up, and we forget the Lord our God, and say within our heart, My power, my wisdom, and the might of my hand hath gotten me this wealth;* if vanity, arrogance and presumption be suffered to have the sovereign command of our riches; in that case, they become a snare, a temptation, and a misfortune to us; — as, on the other side,

side, if the poor man be induced thereby to murmur against the dispensations of providence, to envy his more wealthy neighbour, *to steal, and to take the name of his God in vain*; under these circumstances, indeed, his Poverty is a real evil to him, his reproach and ruin.

WHEN, therefore, we are commanded by Christ, *not to lay up for ourselves treasures upon earth, but to lay up for ourselves treasures in heaven* — this precept is not to be so rigidly interpreted, as if it contained a prohibition against laying up worldly riches; but must be understood only by way of choice or preference, as if our Saviour had said, *Rather be careful to lay up for yourselves treasures in heaven, than upon earth; have a greater solicitude about the one than the other.* For such propositions by way of opposition to one another, and yet implying only a choice or preference in them, are frequently to be met with in the Scripture phrase. Thus, for instance, when God says by the mouth of the prophet, *I will have mercy and not sacrifice*; it is not to be imagined that sacrifices are here forbidden, but that the Almighty *would rather have mercy than sacrifice*; the one is absolutely necessary to be done, and the other (under the Jewish dispensation) was not to be left undone. So, again, when Agur, in his celebrated prayer, requires of the Lord, *That he would give him neither poverty nor riches, but feed him with food convenient for him*; it is not to be conceived, as if he prayed absolutely against riches, or absolutely against poverty; but his petition is a petition of comparison,
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*Rather than either poverty or riches, give me, O Lord, that happy mean which lies between both; that is, feed me with food convenient for me *.*

RICHES, therefore, even the riches of this world, may safely be pursued, whilst they are pursued with honesty, and enjoyed with innocence; whilst they are looked upon as means only, put into our hands by providence, to purchase for us a larger portion of that truer treasure, which is prepared for good men, eternal in the heavens; whilst they are made subservient to the honour of GOD, and the common happiness. But to be mad after abundance and excess of wealth, to put no limits to our inordinate desires, to force all other considerations to yield, and give way to the love of money; what is this in reality but to revert the precept of our Saviour, to act in express contradiction to his command, and to be careful rather *to lay up for ourselves treasures upon earth, than in heaven?* *Easier will it be found for a camel to pass through the eye of a needle, than for such rich men to enter into the kingdom of God.* These are they, who, through occasion of their wealth, fall into divers temptations and snares, and into many foolish and hurtful lusts, which drown them in perdition; their gain is their loss, and when they fondly imagine their treasures to be the greatest, and their joys at the height, then are they, in fact, most poor and wretched.

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* See the learned Mr MEAD's discourse upon this subject.

AM I then, replies with some impatience the man who has great possessions, am I to reject the gifts and blessings of God? am I commanded to renounce the vineyard of my forefathers, and to throw away the fruits of my industry and superior skill? *am I to sell whatsoever I have, and give it away in alms to the poor,* to maintain others, by my labours, in ease and idleness? By no means! neither the laws of right reason, nor the precepts of pure Christianity demand this of thee: only resolve to make a good use of that thou hast, and thy very treasure shall be sanctified unto thee, and thy reward shall be greater in heaven. For it seems to be little less than a contradiction in terms to suppose, that God should will and require us *to be perfect as he is perfect*, and at the same time enjoin us, wholly to divest ourselves of the very means by which we continually have it in our power to imitate his most amiable perfection; in contributing both to the present and future happiness of so many of his creatures. The command to the young man in the gospel, *to sell all that he had*, does not affect Christians in general, it being relative to that person only to whom it was spoken, and intended by Christ to check his forward presumption, (who had arrogantly boasted, that he had *kept the whole law from his youth upwards*) and to convince him, that his love of eternal life was not quite so ardent and sincere, as he had pretended. — Knowing indeed whose we are, and for what ends we were sent into life, we ought to fit so loose to the world, to

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all its pleasures, vanities, and acquisitions, that when *the rains descend, the floods come, the winds blow, and persecutions begin to arise*, we may be prepared to forsake all, and follow CHRIST; to *pluck out an eye*, or to *cut off a right hand*, if they are impediments to us in securing our eternal interests. We may still love *our fathers and our mothers, our houses and our lands*, and yet continue worthy of him, if our regard to these secular concerns, and relations, be kept in subordination to that superior reverence and obedience, which we owe to the will and commandments of CHRIST.

RICHES, (however we may fondly dote upon their possession, and suffer our childish fancies to be dazzled with their false glare) are certainly of no value or estimation in the sight of GOD, and should be of none in the sight of men, unless benevolence sets her stamp upon them, and good works give them a currency. — The words of the angelick hymn upon the birth of CHRIST, *Glory to God in the highest, and on earth peace, good will towards men*, will afford us the best direction for the proper management and distribution of them. — For, as *the whole earth is the Lord's, and the fulness thereof*; as we have nothing but what we first received from him; it is our bounden duty, in the first place, *to honour him with our substance, and with the first fruits of all our increase*. This he justly expects and demands, as a tribute at our hands, for the innumerable benefits which he has bestowed upon us. Words are easily spoken, and merely verbal thanksgiv-

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ings may be offered by the most abandoned of men ; but GOD will not be so satisfied : he has expressly told us by his apostles, that *faith without works is dead* ; and that the *end of the commandment, is charity*. They are deeds therefore which he exacts of us ; a conformity to his will, a rent, or tribute as it were, whereby we acknowledge him for our Master and only Sovereign. — *Thine, O Lord, is the kingdom, and thou art exalted over all : both riches and honour come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great and to give strength unto all. All things come of thee, and of thine own have we given thee.*

NOR let the sensual and avaricious, those gross abusers of the divine favours, sunk within their own selfishness, think to excuse themselves with saying, *God is in heaven, and we upon earth* ; how then shall we pay him this tribute, or *what reward can we render unto him for all his benefits* ? GOD is perfectly happy from eternity to eternity, is all-sufficient, *with what shall we come before him* ? or how is it possible for creatures so mean and inconsiderable as we are, *to honour him with our substance* ? — Behold his deputies to receive this acknowledgment, this rent from us ; his representatives, if they may be so termed ; in every worthy object in distress, which presents itself before us ! For GOD himself has assured us in his holy scriptures, that he will accept every instance of love which we show unto our brother, as the most sovereign proof we can

give

give of our love to him : and that, whatsoever acts of pity, kindness, and compassion, *we shall do unto one of the least of these our fellow-creatures, he will receive as done unto himself.*

HERE then is the proper sphere for riches to move in; the surest and most effectual means of securing our own happiness, and at the same time of testifying our love, our thanks and gratitude, *to the father of mercies, and giver of all good gifts.* — To cloath the naked, to feed the hungry, to be kind to strangers, to relieve the sick, and to *break the chains of the oppressed; to be eyes to the blind, and feet to the lame; to deliver the poor that cry, the fatherless, and him that hath none to help him; to save from destruction souls destitute of help; to give wisdom to the uninstructed, to guide the ignorant into the way of truth, and from the mouths of very babes and sucklings to ordain strength, and to advance the honour and glory of God.*

LET it not be thought, that I am here recommending a general and indiscriminate Charity to all sorts of people alike; on the contrary, when we are about to do good, we ought to consider well, to whom, and why we do it; and what effects our beneficence may, probably, be attended with, not only to the persons, who are the more immediate partakers of our bounty, but to the community itself, of which we are members, and which comprehends within it, all that is, or ought to be, near and dear to us. — If then to improve and

enlarge the understanding; to form and direct the manners; to check and soften the passions; to refine and civilize the appetites, have all a direct tendency in them to make men better husbands, better parents, better neighbours, better citizens, better subjects, and better in all relations — the early education of children in the precepts of religion, in that truest wisdom, *to fear the Lord and to depart from evil*, must be allowed the pre-eminence, and to deserve the chief place in our esteem, our support and encouragement: and though it should be granted, that great numbers of the poor orphans, who have been brought up from their tenderest years in this pious manner of nurture, have, afterwards, *fallen from their stedfastness*, become idle, and degenerated into the practice of the rankest vice, yet is such defection no more an argument against the social advantages of the institution of Charity Schools in particular, than the more general revolt from the doctrines and commands of Christianity, which is so much complained of, may be justly urged against the excellency of the dispensation itself; or be produced as a proof, that mankind might have known as much, and been as happy as they now are, though the revelation of the Gospel had never been given to them. All that the highest wisdom can do, is to lay down the best ends, and to pursue them by the best means; the rest must be left entirely to the reason and free-will of each individual.

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THUS much therefore may fairly be insisted upon, and this alone is amply sufficient to defend, enforce, and recommend *the labour of mercy*, which we are now engaged in, to the patronage and protection of all wise and good men; that whereas *hatred, variance, emulations, wrath, strife*, injuries and oppressions of all kinds, are the ordinary and expected fruits of wild and uncultivated nature: so, on the other hand, a sober and religious education in the principles and precepts of the Gospel has as direct and manifest a tendency (if left to its own workings, and not thrown out of its regular course by foreign impediments) to produce *love, joy, peace, long-suffering, gentleness, meekness*, and whatever else is efficacious to preserve concord and unanimity among men, and to perpetuate blessings to each part of the society, and to the whole.

Charge them, therefore, who are rich in this world, that they be rich likewise and abounding in all good works; that they be willing to communicate; that their ears be ever open to the cries of the poor destitute, and their hands ready to distribute to the relief of the religious, as well as civil, necessities of the fatherless, and of him that is ready to perish. For this is, indeed; to use the good things of this life, so as not to abuse them; it is to lay up for ourselves a treasure in the heavens, which faileth not, where no thief approacheth, neither moth corrupteth: it is to imitate the perfection of our universal Father; it is to look upon ourselves

as parts only of that greater whole, whose happiness we are obliged to promote, all that lies in our power; it is to regard ourselves merely as *stewards of the manifold gifts and graces of God*; as entrusted with a number of talents, of whose good or bad management we must be always ready to give an account, whenever our supreme Lord shall please to call for it.

ON the other hand, the sons of avarice and voluptuousness, the men who are rich unto themselves only, and whose treasure is all upon earth, (if they ever give themselves leisure to reflect, and lay down any settled principles of action) must respect themselves as a sort of independent animals, either *born at all adventure*, or purposely sent into being for their own sakes merely, and without any other relation to the rest of the world, than as it may be made subservient to (what they are pleased to term) their happiness.

THEY place themselves, as it were, in the center of the universe, and all things are made to tend towards them. If it rains, it is for their benefit; for their pleasure and advantage the sun rises, *and the vallies stand so thick with corn*. Our life, say they, is *short and tedious*, and in the death of a man there is no remedy; come on, therefore, let us enjoy the good things that are present, and let us speedily use the creatures like as in youth. Let us fill ourselves with costly wines and pintments; and let no flower of the spring pass by us. Let us crown ourselves with rose-buds before they be withered.

chered. Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this. Let us oppress the poor righteous man, let us not spare the widow, nor reverence the antient grey hairs of the aged. Let our strength be the law of justice, for that which is feeble is found to be nothing worth.

BUT can we be so absurd, so very weak as to imagine, that such is really the case, and that we were created only to gratify our intemperate passions, and to indulge our extravagant appetites? Could our riches be given us for so mean and despicable a purpose, as that we should respect ourselves only in the use of them? That we should make our own empty and preposterous pleasures the only rule in the acquisition, conservation and distribution of them? Was our wealth bestowed upon us, to fill our hearts with insolence and pride, to give us a toleration to grind the face of the poor destitute, to oppress and to defraud with impunity? none, but such as have said in their hearts there is no God, can either have so high an opinion of their own significancy and importance, or so low an one of our common Father and Benefactor, as to suffer themselves to be deluded with such arrogant conceits.

IF the Author of our being be all-wise and all-perfect, and that he is all-wise and all-perfect the voice of nature every where proclaims, he could not possibly make such glorious creatures, as men are or might be,
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for so low and despicable a purpose, as merely to eat, to drink, to sleep, and to be merry; he must have intended something farther in their creation. Would he have given them reason, only that they might act irrationally? Would he have taught and implanted in them a principle of benevolence, that they should be indifferent to all the world except themselves? Had his meaning been, that we should have acted like the brute beasts which every where surround us, he would have originally fashioned us like them, with our eyes continually prone to the ground; nor would he have endued us with a capacity of serving any other God, than *our belly*! — Would we but in this manner study earnestly the knowledge of ourselves, of our own powers and perfections, we should soon learn from them, (for they would teach us) that we could not possibly be created for our own sakes only, but that our whole species, in some measure, claimed a share in us. — Let the very pains, which we so often feel and lament, convince us, that we are neither independent nor self-sufficient: let them admonish us, as providence designed they should, that there is still another state of things behind the scene, and that we are every day approaching nearer and nearer to the view of it! — Behold the very riches wherein we so much trust, and from whose lustre we borrow all our splendid importance, to how many thousand changes and chances are they perpetually obnoxious? *The fire of God may fall from heaven, and burn up our sheep and our servants, and consume all that we have; or, thieves may break through*
and

and steal our choicest treasures; or, our own follies and vices, worse than either moth or rust, may corrupt and devour them; or, our souls may be required of us this night; and then, what is become of all our boasting and our confidence! what hath our pride profited us, or what good have riches, with our vaunting, brought upon us? all these things are passed away like a shadow, and as a post that basteeth by! the reed whereon we leaned is broken, our hand is pierced through, and we are fallen never more to rise, unless it be to give an account of the time and talents, which we have so grossly mis-spent and abused.

It must, however, be granted, that as the harmony and good order of the world is at present established, and the preservation and government of societies founded in the different ranks and classes of its members, (the high and low, the rich and poor) a competent share of the good things of this earth, such a proportion of them as is suitable to each man's state and condition in it, is extremely needful to make him pass through life agreeably to himself, and serviceably to others. For that wealth which would denominate a private person rich, a nobleman may have, and more abundantly, and yet be poor. Nor would I be thought to have insinuated any thing against that decent care, which every Christian, according to his daily prayer, is indispensably obliged to take in providing his daily bread, and in laying up in store for those of his own household. — Only let us not be over-anxious in these

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pursuits;

pursuits; let us not look upon riches as *the one thing necessary*, which must be obtained and kept at all hazards; let us not respect them as the end of our being, but as means only to exercise our humanity, to make trial of our virtue, and thereby, at length, to render us more worthy of the supreme happiness to which our great creator originally destined us. Rather let us be solicitous *to lay up treasures in heaven, than upon earth*; because it is a most undoubted truth, that *where our treasure is, there will our hearts be also*.

HERE then begins our error, and this is the deep and wide foundation of the many capital mistakes, which we are so apt to make in this great and leading point. We first look upon riches as our sovereign good; we admire them as all-sufficient, and then fall down and worship the golden image, which our deluded fancies have erected in our hearts. Every thing is immediately sacrificed to almighty Mammon, whilst piety, justice, and temperance, the duties which we owe our God, our neighbour and ourselves, are all made to submit, and give way to the insatiable cravings of this creature of our imagination; and though we may sometimes be made sensible of our egregious folly, or idolatry rather, (as the scripture terms it) yet it is not without great resolution and much difficulty, if ever, that we are able to extricate ourselves from this bondage of wealth.

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WE must learn, therefore, in the first place, to correct the depravity of our hearts, before we can hope to order our actions aright. For whilst the fountain is suffered to continue impure, it is in vain to expect that the streams, which issue from it, should be sweet and salutary. For this purpose, we cannot too often exercise ourselves in meditating upon the unprofitableness of worldly riches, the uncertainty of their abidance with us, or of our stay with them; and the little real service they can be of to us in the times of our greatest danger and distress, when racked with bodily pain, when labouring under the anxieties of a disturbed conscience, or when the hour of death approacheth. Above all things, we must encourage, and indulge the natural propensity, which we feel within ourselves towards acts of kindness and compassion to our fellow-creatures, and be never forgetful to compare the calm, serene, and everlasting pleasures of a well-conducted and religious benevolence, with the fleeting, momentary and tumultuous joys of *sin for a season*.

If our grounds bring forth plentifully, and our garners are full of all manner of stores, let us not take occasion, from this profusion of God's blessings, to indulge our wanton and licentious appetites; and, like the rich man in the gospel, to exhort our souls to take their ease, to eat, drink and be merry; let us not set our affections upon our goods, and love them, as we ought to do our Creator, with all our hearts, with

all our minds, and with all our strength; but rather let us tremble at the encreasing temptations, which on every side beset us; let us be more constant and more extensive in our works of charity; and ever ready to testify our affectionate gratitude to the giver, by the generous and beneficent use we make of his gifts. Let us not be afraid, lest we, or our posterity, may hereafter want, what we so compassionately contribute to the religious education, or to the general relief, of our distressed brethren. For a father of the fatherless is God himself in his holy habitation; nor can we do better than imitate his all-perfect example; who, for our greater comfort and encouragement in going about doing good, has vouchsafed to promise, (and shall he not perform?) that he will place to his own account, and take upon himself the repayment of what shall be laid out in pity upon the poor.

SAY not then, *Where are our alms and righteous deeds?* but let us ask rather what is become of all our voluptuousness, our mirth and bye-past jollity? and what lasting advantages have unbenevolent riches bestowed upon us? “For when the profusions of our
“luxury, or our vanity, shall rise up in reproach against
“us; when all the pleasure which we have taken in our
“buildings, our gardens, our figure and retinue, shall
“vanish as a dream, or as an arrow shot through the
“air; — then will the little, which we have given a-
“way in charity, be found an inestimable treasure, a
“sure refuge and consolation, laid up against the day
“of

" of nature's great distress. — *Blessed*, in that day,
" *shall be the merciful, for they shall obtain mercy.*
" Blessed, for ever blessed, shall those faithful stewards
" of Providence be, whom the Judge of the world shall
" call forth from the general amazement with this most
" comfortable sentence ; — *Well done, good and faithful*
" *servants, you have been faithful over a few things, I*
" *will make you ruler over many things: enter ye into*
" *the joy of your Lord!*"

SEND therefore, O Lord, thy Holy Ghost, and
pour into our hearts this most excellent gift of cha-
rity, the very bond of peace and of all virtues, with-
out which whosoever liveth is counted dead before
thee — *the Lord make us to encrease and abound in love*
one towards another, and towards all men; to the end
that he may establish our hearts unblameable in holiness
before God, even our father, at the coming of our Lord
Jesus Christ with all his saints.

F I N I S.

"of nature's great distress — Blessed in this day
 "hail to the merciful, for they have shown mercy
 "Blessed for ever blessed, shall those faithful stewards
 "of Providence be, whom the Father of the world shall
 "call forth from the general assembly with this word
 "Blessed be they that say — Bless them, God and Father
 "Bless them, for they have kept a true heart
 "will make a name for many things: and so will
 "the joy of your Lord."

Great God, O Lord, thy Holy Ghost, and
 pour into our hearts this most excellent gift of char-
 ity, the very bond of peace and of all virtues, with-
 out which whosoever liveth is counted dead before
 thee — the Lord make us to thyself and thine in love
 and fellowship, and towards all men, to the end
 that by many changes our hearts may be brought in
 before God, even our Father, at the coming of our Lord
 Jesus Christ with all his saints.

EVANGELIUM

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A C C O U N T
O F T H E
S O C I E T Y
F O R P R O M O T I N G
Christian Knowledge.



L O N D O N :

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY,
in *Bartholomew-Close*; and Sold by B. DOD, BOOKSELLER,
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MDCCXLIX.

A C C O U N T

OF THE

S O C I E T Y

FOR PROMOTING

Christian Knowledge.



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M D C C X L I X



AN
A C C O U N T
 OF THE
SOCIETY for PROMOTING
CHRISTIAN KNOWLEDGE.



THE *Society for Promoting Christian Knowledge* having been many Years engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, and which by his Blessing have in a great measure answered those Ends; but finding that such their Designs are not so generally known as they could wish, and consequently not so much encouraged as they presume they will be, when further known; they therefore publish this Account of them: and have also resolved to communicate to the Publick, from year to year, their Proceedings, and the State of their Affairs.

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THE SOCIETY consist partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form N^o I.* in the *Appendix*. The former (of whom you have a List joined to the same Number in the *Appendix*) subscribe such Annual Sums as every one thinks proper, towards carrying on the Designs of the Society; and have their regular Meetings, in which all Business relating thereunto is transacted. And as most of these, when this Society was first formed, did live in or near *London*, they were then called RESIDING Members. The latter, are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious, as well as useful Books, as are from time to time approved of, and recommended by the Society; and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress.

Anno 1698. — It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701; when, at their Instance, a Charter was obtained from King WILLIAM III. whereby all the then Subscribing Members of this Society,

The Original
of the Society.

1701.

Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies, and Factories beyond the Seas, belonging to the Kingdom of England*; from which time that excellent Work has, by the Divine Blessing, been successfully conducted by that Corporation.

Of the Incorporated Society for Propagation of the Gospel in Foreign Parts.

BUT their Charter being limited to *foreign Parts*, and the Business of that Corporation being hitherto confin'd to the *British Plantations in America*; most of the Original Members of our *Voluntary Society*, still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the Corporation, and known by the Name of the **Society for Promoting Christian Knowledge.**

The Incorporated Society being limited to the British Plantations, the Original Members continue as a Voluntary Society.

THEIR principal Methods were the same as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members as have been concern'd in their Support and Management) to recommend at all Times, that, together with Religious and Useful Instruction, Care should be taken, and all proper Means used, to inure the Children of the Poor to Industry and Labour, so that they may become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation,

Charity-Schools erected.

gation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses: But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts; and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner and in such Places, as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix*, N^o III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable Expence: And they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to prosper in their Hands,

Hands, for want of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the *Society* undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD: which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to *Cudulore* near *Fort St David*, (another English Settlement). However, the Society cheerfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully prospered this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants; such a Spirit, as shews itself in Mr Professor *Francke*, of *Hall* in *Saxony*, whose Remittances towards carrying on this pious and glorious Design, have been large and constant. But the present State of this Mission may be seen in the *Appendix* N^o IV. together with an Account of the Benefactions received, at the End of N^o V.

1710.

Protestant
Mission to
East-India, at
Tranquebar.

At *Madras*.At *Cudulore*.

IN

1720. IN the Year 1720, the Society extended their Regard to the *Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt.* To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament and Psalter, in Arabick:* and were enabled, by the Blessing of GOD, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2976 *l. 1s. 6^d.* to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5668 *Psalters*, 3825 *New Testaments*, and 2774 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

New Testaments, Psalters, Catechisms, and Abridgment of the History of the Bible, printed in Arabick.

1725.

Work-Houses recommended.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up **WORK-HOUSES**; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such **Work-Houses** to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular Regard should be had to such an Education of Children, as might, by making them good Christians, be the most effectual Means to make them useful to their Country,

try, truly happy in the Life that now is, and in that which is to come.

IN the Beginning of the Year 1732, the Society, when they heard the melancholly Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in *June* the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, &c.* and afterwards published, *A further Account of their Sufferings, &c.* with an *Extract of the Journals of M. Von Reck, the Commissary of the first Transport of Saltzburgers to Georgia; and of the Ministers that accompanied them thither, 1733.* These Accounts being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through GOD's Blessing, so good an Effect upon the Minds of charitable and well disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the English Colony in *Georgia*, in the Years 1733, 1734, 1735, and 1741, Four Transports, consisting of more than two Hundred Protestant Emigrants, chiefly *Saltzburgers*; who, with Two Missionaries and a Schoolmaster, are settled by themselves at *Ebenezer*: and there live in a contented, comfortable, and hopeful Way, upon such Lands as have been assigned to them by the Trustees for Establishing the said Colony.

THE great Expence of these Transports, and the many extraordinary Charges that have been necessary for

1732.

Saltzburg
Exiles re-
lieved.

for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster, till some certain and settled Provision can be made for them in *Georgia*; but for Particulars the Society refer themselves to their Books of Receipts and Disbursements on this Account, which may be inspected *gratis* by any Person calling on their Secretary, at their House in *Bartlet's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that God would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministred to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

1743.
Proposal for
Printing the
Bible, &c.
in the *Welsh*
Language.

IN the Year 1743, the Society undertook the Management of a new Edition of the *Bible* in the *Welsh* Language, with the *Common Prayer*, and *Psalms* in *Metre*; and finished it last Year, at the University-Press at *Cambridge*, by an Impression of *Fifteen Thousand* Copies, which they are now dispersing, as fast as it is possible to get them Bound. But the Demand for them is so extraordinary, that this Impression (large as it is) will fall exceedingly short of it. For which Reason, the Society have it already in their Thoughts to go on, as soon as they can,

can, not only with another Edition of the Bible, more suitable to common Use, but also with an additional number of *New Testaments* and *Prayer Books* in the *Welsh* Language; nothing doubting, but that the same good Spirit, and gracious Providence of God, which so greatly prospered them in their *first* Undertaking, will in like manner bless them in *this*; and raise up Benefactors to supply whatever Money shall be wanting to complete it, beyond the Sum that will be received from the Sale of the present Edition; which will be very far from being sufficient, considering at how low a Price they have set the Book in their Catalogue (*Appendix* N^o III.) The Society therefore do heartily recommend the further Encouragement of this Charitable and Christian Design to all well-disposed *Protestants*: and the more so, as it is a certain Way to provide such a Fund, as will always furnish the poor Inhabitants of *Wales* with the Blessing of the *Holy Scriptures* in their own Language (the very strongest Barrier against *Popery*) in like manner as those of *England* enjoy it. What Care has been taken to prevent all Abuses in distributing the present Edition, and to make it more useful and extensive, may be seen in the Society's Letter to their Members (*Appendix* N^o VI.)

BEFORE concluding this *general* Account, it may not be improper to mention three very considerable and standing Benefactions to this Society.

1. THE first is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

Mrs Palmer's
Legacy of
4000 l. in
1728.

E.

2. THE

The Gifts of
Mr Edwin
Belke, a Gentleman of
Kent.

2. THE second is a free Gift in the Year 1734, by Mr Edwin Belke, a Gentleman of Kent, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has, (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in Romney Marsh in Kent, to Five Members of the Society for Promoting Christian Knowledge, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing Bibles, New Testaments, and other Religious Books, under the Inspection of the Society.

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Assigns for ever, Eighty Pounds New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the East-Indies, or other Parts of the World; which Annuity Stock is also to be vested, as soon as may be, in a Purchase of Freehold Land, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

Rev. Dr Carter's
Legacy.]

3. THE last is a Legacy of the Reverend Doctor Carter deceased, late Vice-Provost of Eaton, whose Executors (besides the Payment of 436*l.* 3*s.* 9*d.* in Money)

[II]

Money) have also transferred to the Society 295*l.* 5*s.* 11*d.* in New South Sea Annuities, and 110*l.* in Bank Stock. The former of these Articles has been since made up 300*l.* and the latter 200*l.* for a Fund to answer, by the Annual Interest thereof, the Uses directed by the Testator's Will, particularly that of printing or publishing in the *Eastern Language, Bibles, Old and New Testaments*, or what Part thereof the Society shall judge proper.

THESE are the *general* Designs wherein the Society are at present engaged; the *particular* State whereof will be published every Year: and what it now is, may be seen in the *Appendix*, N^o V.

The TREASURERS of this SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rockester*, and Rector of *St Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general: and to the *Arabick* Impressions of the *New Testament* and *Psalter*.

BENJAMIN HOARE Esq; in *Fleetstreet*, is Treasurer for all Benefactions to the *Protestant Mission* in the *East-Indies*.

Mr FRANCIS GOSLING, Banker in *Fleet-street*, is Treasurer for all *Quarterly Subscriptions*, and also for all *Remittances* for *Packets* of Books sent to any Members.

The Rev. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr BROUGHTON, at the Society's House in Bartlet's-Buildings, Holborn.



APPENDIX.

N^o I.

The Form of recommending MEMBERS, according to the Standing Orders of the SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the Society for Promoting Christian Knowledge; and do verily believe that He is well affected to His Majesty King *GEORGE*, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

A

L I S T
OF THE
SUBSCRIBING MEMBERS
OF THE
SOCIETY *for promoting Christian
Knowledge.*

Time of
Admission.

A.

1748. **R**ight Reverend *Robert* Lord Bishop of *St Asaph*.
 1744. **R**ight Reverend *Francis Ayscough* D. D. Clerk of the Closet to
 His Royal Highness the Prince of *Wales*.
 1745. *Richard Arnald* B.D. Rector of *Thurcaston, Leicestershire*.
 1749. { *William Ayerst* D. D. Prebendary of *Canterbury*.
 { Rev. Mr *Albinus*, Reader at His Majesty's German
 Chapel, *St James's*.

B.

1738. **R**ight Reverend *Joseph* Lord Bishop of *Bristol*.
 1720. **R**ight Reverend *Zachary* Lord Bishop of
Bangor.
 1722. *William Belitha* Esq; *Teddington* in *Middlesex*.
 1723. *Thomas Blencowe* Esq; of the *Middle Temple*.
 1725. *Thomas Bromsall* Esq; *Blunham, Bedfordshire*.
Peniston

Time of
Admission.

[14]

1726. *Peniston Booth D.D. Dean of Windsor.*
1729. *Calverly Bewicke Esq; Clapham, Surrey.*
1731. *Edward Beacon M. A. Rector of Calbourne in the
Isle of Wight.*
1732. { *William Berriman D.D. Fellow of Eton, and
Rector of St Mary Axe, London.*
Rev. Mr *Henry Allard Butjenter*, one of His Ma-
jesty's German Chaplains.
1735. { *William Bedingsfield of Swatsfall Hall, Suffolk, Esq;*
John Burton D.D. Head Master of Winchester School.
1738. *Sir William Brown M.D. at Lynn, Norfolk.*
John Bettefworth LL.D. Dean of the Arches.
1740. { *John Barton M.A. Rector of Sberington, Bucks.*
Samuel Baker D.D. Residentiary of St Paul's.
Edward Banyer D.D. Vicar of Royston, Herts.
Rev. Mr *Daniel Beaufort.*
1741. { *Philip Bearcroft D.D. Chaplain in Ordinary to
His Majesty, and Preacher at Charter-House.*
Mr John Beckham at Swaffham, Norfolk.
*John Berriman M.A. Rector of St Alban, Wood-
street.*
1743. { *William Best D.D. Vicar of St Lawrence Jewry.*
Buckland Nutcombe Bluett Esq; of Nutcombe, Devon.
Rev. Mr *Jacob Bourdillon, Spital-Fields.*
Rev. Mr *Bates of Horncastle, Lincolnshire.*
1744. { Rev. Mr *Anselm Baily*, of the King's Chapel.
Rev. Mr *Bree*, Rector of *Mark's-Tey, Essex.*
James Bateman of Well, Lincolnshire, Esq;
Rev. Mr *Gustavus Broughton*, Vicar of *St Martin's
in Leicester.*
1745. { Rev. Mr *John Boswell*, Vicar of *Taunton, Somersetshire.*
Rev. Mr *William Barcroft*, Vicar of *Kelvedon, Essex.*

Rev.

1746. } John Bowtell D.D. Vicar of Patricxbourne, Kent.
Rev. Mr Bunbury, Vicar of Brampton, Huntingdon-
shire.
1747. } James Best Esq; at Chatham, Kent.
Rev. Mr Martin Baylie, Rector of Wrentham, Suffolk.
1748. Mr Claude Bosanquet, Merchant in London.
1749. } William Baker M.A. Rector of Hedenham, Norfolk.
James Benet M. A. Vicar of Aldborough, Suffolk.
Rev. Mr Backhouse, Vicar of Newbold Pacey, War-
wickshire.
- Henry Burrough M.A. Chaplain to Lord Bishop of Ely.

C.

1728. **T**HE Most Reverend Thomas Lord Archbishop
of Canterbury.
1727. Right Rev. Samuel Lord Bishop of Chester.
1700. Rowland Cotton Esq; Etwell, Derbyshire.
1716. Thomas Clendon Esq; London.
1724. Richard Cobbe M. A. at Whitchurch near Blandford,
Dorsetshire.
1733. Joseph Casberd M. A. Prebendary of Bristol.
1734. John Coneybeare D.D. Dean of Christ-Church, Oxon.
1735. Thomas Carew of Crowcombe, Somersetshire, Esq;
Henry-Reginald Courtenay Esq; Upper Grosvenor-street.
1738. } Edmund Castle B. D. Dean of Hereford.
Peregrine Courtenay Esq;
Thomas Cartwright D.D. Archdeacon of Colchester.
1740. } Rev. Mr Chamberlayne, Rector of Great Cressing-
ham, Norfolk.
1741. } John Chapman D.D. Archdeacon of Sudbury.
Allen Cowper M.A. Rector of Warbois, Huntingdonsh.
1742. } Charles Walter Congreve M.A. Archdeacon of Ar-
magh.
1743. Thomas Church M. A. Prebendary of St Paul's.
1744. John Costelman M. A. Prebendary of Bristol.

Edward

Time of
Admission.

[16]

1745. { Edward Cobden D. D. Archdeacon of London.
Rev. Mr Crossman, Rector of Little Bromley, Essex.
1746. Walter Chapman M. A. Prebendary of Bristol.
1748. William Chilcott D. D. Minister of Brentford Butts,
Middlesex.

1749. { John Carew Esq; of Bath.
Robert Cooke M. A. Fellow of Pembroke Hall, Cm-
bridge.

D.

1744. **R**ight Reverend Richard Lord Bishop of St
David's.

1724. John Denne D. D. Archdeacon of Rochester.
1739. Christopher Dawson Esq; London.
1742. Mr Alderman Davies of Beverley, Yorkshire.
1744. Rev. Mr Doughty, Vicar of Wispington, Lincoln-
shire.

1745. { Rev. Mr De Chair, Stoke-Newington, Middlesex.
Hon. Wriothlesley Digby, Esq;

1746. { Rev. Mr Dowding, Minister of Tunbridge-Wells Chapel.
Mr Peter Dobrée, senior, Leadenhall-street.
John Doughty M. A. Minister of St James, Clerkenwell.
Mr Peter Dobrée, junior, Leadenhall-street.

1747. William Deane M. A. Rector of Woolhampton, Berks.

1748. { Julius Deedes M. A. Prebendary of Canterbury.
Rev. Mr Tho. Dod, Rector of Conington, Huntingdonsh.
Rev. Mr Drake, Vicar of Swinderby, Lincolnshire.

E.

1703. **V**igerus Edwards Esq; London.
1742. Sloane Elsmere D. D. Rector of Chelsea.
1744. Henry Evans M. A. of the King's Chapel.

F.

1719. **F**rancis Freeman Esq; Bristol.
1740. Rev. Mr John Forster Rector of Elton, Hunt-
ingdonshire.

John

Time of
Admission.

[17]

1744. *John Ferrett Esq; Westminster.*
1745. *Rev. Mr Robert Foley of Stoke-Court, Herefordshire.*

G.

1724. **R**ight Rev. *Martin Lord Bishop of Gloucester.*
1727. *Sir John Gonson Knt.*
1731. *Rev. Mr Henry Green, Vicar of St Peter's in Derby.*
1742. *Rev. Mr Thomas Gibson Vicar of Dover-court Essex.*
1743. *Mr Francis Gosling Banker, London.*
1744. *John Goodwin M. A. Rector of Clapham, Surrey.*
1746. *William Gibson M. A. Archdeacon of Essex.*
1747. *Charles Gray Esq; Colchester.*
1748. *Rev. Mr John Godman, Vicar of Mayfield, Sussex.*

H.

1713. **J**ohn Heylin D.D. Prebendary of *Westminster.*
1725. *Benjamin Hoare Esq; Banker, London.*
1730. *Rev. Mr John Holcombe, Rector of Tenby, Pem-
brokeshire.*
1731. *Thomas Hunt D. D. Hebrew Professor, and Canon
of Christ-Church, Oxon.*
1734. *Jeffrey Hetherington Esq; London.*
1736. *Joseph Hudson Esq; Westminster.*
1740. *David Hartley M.D. at Donnington, Berks.*
1742. *Thomas Hayter D.D. Archdeacon of York.*
1744. *Eden Howard M.A. Rector of Rendlesham, Suffolk.*
1745. *Sampson Harris M.A. Vicar of Stonehouse, Gloucester-
shire.*
1747. { *Thomas Hartley M. A. Rector of Winwick, Nor-
thamptonshire.*
1748. { *Paul Humfrey of Gatton Park in Surrey, Esq;*
{ *Rev. Mr John Haddon of Warrington, Lancashire.*
{ *John Horne Esq; Lincoln's-Inn Fields.*
1748. { *Rev. Mr Francis Hawkins, Rector of Higham Go-
bion, Bedfordshire.*

F

William

I.

1725. **W**illiam Jennings Esq; London.
 1740. Lawrence Jackson B. D. Vicar of *Ardleigh*,
Essex.
 1742. Charles Jenner D. D. Preacher of St John's Chapel,
Holborn.
 1743. Rev. Mr Thomas Jackson, Rector of *Greens Norton*,
Northamptonshire.
 1745. William Jenkin M. A. Lecturer of St Martin, *Ludgate.*
 1748. { Rev. Mr John Ingram, Rector of *Whichford*, *War-*
wickshire.
 { Rev. Mr Jarvis, Rector of *Stone*, *Worcestershire.*

K.

1744. **J**ohn Kippax B. D. Fellow of *Clare-hall*, *Cam-*
bridge.
 1748. { Samuel Knight M. A. *Trinity College Cambridge.*
 { James King D. D. Rector of *Cheam* in *Surrey.*

L.

1724. **R**ight Rev. Richard Lord Bishop of *Lichfield and*
Coventry.
 1716. Sir James Lowther Bart.
 1727. John Lynch D. D. Dean of *Canterbury.*
 1740. Rev. Mr Langton, Dean of *Clogher* in *Ireland.*
 1742. William Lucas M. A. Rector of *Bennington*, *Hert-*
fordshire.
 1744. { Stephen Law Esq; *London.*
 { Roger Long D. D. Master of *Pembroke College, Cambridge.*
 1745. { Tristram Land M. A. Vicar of *Furneux Pelham*, *Hert-*
fordshire.
 1746. William Lord M. A. of *Buxsted*, *Suffex.*
 1747. { Rev. Mr Linton, Vicar of *Frieston* near *Boston*, *Lin-*
colnshire.
 { Rev. Mr Lyddell, Rector of *Wakeburst* in *Suffex.*

Rev.

Time of
Admission.

[19]

1747. Rev. Mr *Lidgould*, Vicar of *Harmondsworth*, *Middlesex*.
1749. Sir *Daniel Lambert*, Knt. Alderman of *London*.

M.

1740. **J**OHN Morgan M. A. Prebendary of *Winchester*.
1741. { Robert Maxwell D.D. Vicar of *Graves* in *Essex*.
Rev. Mr Morant, Rector of *St Mary's* in *Colchester*.
Rev. Mr Mustard, Rector of *Mistley*, *Essex*.
1743. Thomas Micklethwait Esq; *Leeds*, *Yorkshire*.
1748. { Rev. Mr Francis Muriel of *Maidstone* in *Kent*.
Richard Morgan Esq; *Dublin*.
Mr Richard Marchant, at *Edburton* in *Suffex*.
Rev. Mr Streinsbam Master, of *Crofton*, *Lancashire*.

N.

1744. **R**ight Rev. Samuel Lord Bishop of *Norwich*.
1716. Mr Samuel Newey, *London*.
1743. Samuel Nicolls LL.D. Prebendary of *St Paul's*, and
Chaplain in Ordinary to His Majesty.
1744. William Nowell M. A. Rector of *Shipston le Moyne*,
Glocestershire.
1747. Rev. Mr Stephen Newcomen, Vicar of *Boreham*, *Essex*.
1748. Rev. Mr North, Rector of *Sternfield*, *Suffolk*.

O.

1734. **R**ight Rev. Thomas Lord Bishop of *Oxford*.
1730. Mr Henry Overton, *London*.
1747. { Thomas Osborn LL.D. Rector of *Clifton* in *Bedfordsh.*
Henry Owen M. B. of *Broadwell* near *Stow* on the
Wold, *Glocestershire*.

P.

1734. **R**ight Rev. John Lord Bishop of *Peterborough*.
1711. John Pelling D.D. Canon of *Windsor*.

Time of
Admission.

[20]

1725. Sir John Philipps Bart.
1726. Sir John Price, of New-Town-Hall, Montgomeryshire.
1727. Thomas Pardo D.D. Principal of Jesus College, Oxon.
1744. { Vincent Perronet M. A. Vicar of Shoreham, Kent.
Rev. Mr Pittius, Preacher at the German Church
in the Savoy.
1745. Joseph Parsons M.A. Vicar of Bedingham, Suffolk.
1746. John Potter D.D. Archdeacon of Oxford.
Thomas Persehowse M. A. of Barns in Surrey.
1747. { John Pennington M. A. Rector of All-Saints in
Huntingdon.
Rev. Mr John Pidding, Rector of Kigbley, Yorkshire.
1748. { John Perfect M. A. Fellow of Oriel College, Oxon.
Rev. Mr James Parr, Rector of Wold, Northamptonsh.
1749. William Price Esq; of Rulace in Merionethshire.

R.

1740. R EV. Mr Ralph, Vicar of Ingatestone, Essex.
Nicholas Robinson M.D. at the College of Phy-
1741. { sicians, London.
David Ravaud Esq; London.
1743. William Rothery M.A. Lecturer of Chelsea.
1746. Gloucester Ridley LL.B. Minister of Poplar.
1747. { George Henry Rooke D.D. Master of Christ's Coll. Camb.
Rev. — Robinson B.D. of Pocklington, Yorkshire.

S.

1707. R ight Rev. Thomas Lord Bishop of Sodor and
Man.
1732. { Joseph Smith, D.D. Provost of Queen's College, Oxford.
Francis Stanley M. A. Rector of Hadham, Herts.
1734. Sir Hans Sloane, Bart. Chelsea.
1736. Thomas Saville Esq; London.
1739. Rev. Mr Salwey, Worcester.

John

1740. { John Stephens Esq;
R. Sneyd D.D. Rector of Henningham Sible, *Essen*.
Humphry Sydenham Esq; *London*.
Henry Stebbing D.D. Chancellor of the Diocese of
Salisbury.
1742. William Short Esq; *Exeter*.
1745. Thomas Smalbroke M. A. Archdeacon of *Coventry*.
Mr John Stockwell, of *Little Chelsea*.
1746. { Hon. and Rev. Mr Stanley, Rector of *Liverpool*.
James Stonehouse M.D. Physician to the County In-
firmary at *Northampton*.
1747. Rev. Mr John Peter Stebelin.
1748. { William Stead M.A. Vicar of *Reigate, Surrey*.
George Stephens M.A. Canon of *Windsor*.
Dyc Syer M. A. Fellow of *Caius College, Cambridge*.
1749. { William Stevenson D.D. Prebendary of *Salisbury*.

T.

1730. { REV. Mr Talbot, Rector of *Burfield, Berks*.
Thomas Treyte M.A. of *Killerton, Devonshire*.
1733. Sir John Thorold Bart. at *Cranwell, Lincolnshire*.
1737. { Rev. Mr Humphry Thomas, of *St Just in Roseland*,
Cornwall.
1740. Samuel Torriano Esq; *Putney, Surrey*.
1742. James Torkington M. A. Rector of *Little Stukely*,
Huntingdonshire.
1746. { Josiah Tucker M. A. Vicar of *All-Saints in Bristol*.
Mr Nathanael Townsend, in *Lothbury*.
John Thornton Esq; at *London*.
Mr Nicholas Trevanion, at *Windsor*.
William Talbot M. A. Fellow of *Clare-Hall, Cam-*
bridge.
1747. Ralph Thoresby M. A. Rector of *Stoke-Newington*,
Middlesex.
1748. Rev. Mr Trotter, Rector of *Gravelly, Cambridgeshire*.
James

V.

1700. **J**ames Vernon Esq; Westminster.
1732. **E**dward Vernon D.D. Rector of St George's,
Bloomsbury.
1740. Rev. Mr Velley, Vicar of Chipping Ongar, Essex.
1744. Mr Richard Venn, Ludgate-Hill.

W.

1725. **R**ight Rev. Benjamin Lord Bishop of Winchester.
1734. **R**ight Rev. Isaac Lord Bishop of Worcester.
1712. Samuel Weller LL.B. Minister of Maidstone, Kent.
1733. Mr Charles Wadsworth at How, Norfolk.
1734. Thomas Wilson D.D. Prebendary of Westminster.
1740. { Mr William Watts, Vauxhall.
Rev. Mr Ward of Kensington.
1742. Henry Weston Esq; Chertsey, Surrey.
1743. William Worthington, M. A. Vicar of Llanrhaiadr
in Mochnant, in the County of Denbigh.
1744. { John Witton M.A. Prebendary of York.
Sir William Wentworth Bart. at Bretton, Yorkshire.
Christopher Wilson M.A. Prebendary of Westminster.
1745. { John Warcop, LL.B. at Teddington, Middlesex.
Mr John Wilberfoss, Merchant at Gainsborough.
1748. { Rev. Mr Edw. Wilson, Rector of Westmeston, Sussex.
Francis Walwyn D.D. Prebendary of Canterbury.
1749. Mr William Wright, of St Anne's Westminster.

Y.

1744. **T**HE Most Rev. Matthew Lord Archbishop of
York.
1748. Edward Yardley B. D. Archdeacon of Cardigan.

Rev.

Time of
Admission.

[23]

Z.

1724. **R**EV. Mr Ziegenbagen, one of His Majesty's German Chaplains.
1733. Charles Zouch M.A. of Sandal Magna, Yorkshire.
-

LADIES Annual Contributors.

1732. { Mrs Basset of Tanton-Court, Devon.
{ Mrs Bridget Ilbert of Bowring-Leigh, Devon.
{ Her Grace the Dutchess of Somerset.
1747. { Right Honourable Lady Betty Smithson.
1749. Mrs Loyd, at the Salt Office.



No

N° II.

Circular
Letter
1712.

THAT the ~~Charity-Schools~~ might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour and Industry*; and in their Circular Letter *A. D.* 1712, they have these Words :

“ AND because some have apprehended, that the
“ placing so many of them out Apprentices to Ma-
“ nual Trades, as is now generally done, may oc-
“ casion, in Time, a Want of Servants, especially
“ in Husbandry; the Society recommend it to your
“ Consideration, whether the bringing up the Chil-
“ dren to Husbandry, or putting them out to Ser-
“ vices, at Sea, or in sober Families, may not be
“ more useful to the Publick, and no less beneficial
“ to themselves.

1719.

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

“ NEXT to improving the Minds of the Poor
“ in all necessary Christian Knowledge, the Society
“ have desired, and do again earnestly intreat all
“ their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the
“ Instruction given to Children in the Charity
“ Schools;

“ Schools; as *Husbandry* in any of its Branches,
 “ *Spinning, Sewing, Knitting*, or any other useful
 “ Employment; to which the particular Manufac-
 “ tures of their respective Countries may lead them:
 “ This will bring them to an Habit of Industry,
 “ as well as prepare them for the Business by which
 “ they are afterwards to subsist in the World, and
 “ effectually obviate an Objection against the Cha-
 “ rity Schools, that they tend to take poor Children
 “ off from those servile Offices which are necessary
 “ in all Communities, and for which the wise Go-
 “ vernor of the World has by his Providence de-
 “ signed them.

“ THE best Means of employing the Poor, has
 “ always had a Share in the Thoughts of the wisest
 “ Men in this Kingdom; and the present State of
 “ Affairs, with respect to our Trade, seems to re-
 “ quire a Continuance of your Care and Applica-
 “ tion, to promote those Employments among the
 “ Children educated in Charity Schools, which may
 “ be most for the Service of the Publick; so that
 “ beside *Reading, Writing, and Arithmetick*, and
 “ instructing them in the Principles and Rules of
 “ our holy Religion, they ought also to be inured
 “ to some sort of profitable *Labour* or *Business*.

“ It has been observed by a worthy Correspond-
 “ ing Member, that where, in the Want of other
 “ Labour, the Children in the Country go a Mile
 “ or two to School, even that has contributed to
 “ make them robust and active; and that *Gar-
 “ dening, Plowing, Harrowing*, or other servile La-
 “ bour every other Day for their Parents, has been
 “ no Prejudice to their Progress in Learning.

“ 'Tis not easy to prescribe such an Employ as
 “ would suit all Parts of the Kingdom; and there-

G

Circular
 Letter
 1720.

Circular
 Letter
 1722.

“ fore

“ fore it must be left to the Prudence of those
 “ who are intrusted with the Management of Cha-
 “ rity Schools, to chuse such Employments for
 “ the Children, as they shall judge to be most prac-
 “ ticable in their respective Places; and if any in
 “ your Neighbourhood have been so happy as to
 “ fall into a proper Method for employing poor
 “ Children, you are desired to signify it in as parti-
 “ cular a manner as you can; that when the So-
 “ ciety are furnished with a greater Variety of such
 “ Methods, they may be communicated to the
 “ Publick for general Practice.

1725.

“ AND tho’ the Manner of employing the Poor,
 “ may, at first, be attended with some Difficulty,
 “ by reason of the Variety of Manufactures in the
 “ Kingdom, and the Materials necessary for them,
 “ which all Places do not equally afford; yet
 “ wherever an Attempt has been made (tho’ by
 “ Means perhaps at first not appearing very proba-
 “ ble) it has seldom failed of producing some
 “ good Effect: for notwithstanding the Produce of
 “ the Manufactures, wherein the Poor are employ-
 “ ed, should happen to be but small, yet if they
 “ are kept from Idleness and Beggary, and inured to
 “ a sober and industrious way of Living, the good
 “ Effects thereof, as well to themselves as to the
 “ Publick, will fully compensate all the Pains that
 “ shall be taken therein.

Circular
 Letter

1729.

“ THE general Usefulness of *Husbandry* to this
 “ Nation, the real Want there has been of Persons
 “ to be employed in it, and the Mortality that has
 “ lately happened in many Counties, especially
 “ among the lower and more laborious sort of
 “ People, are, in the Opinion of the Society, all of
 “ them, very good Reasons to engage their Mem-
 “ bers

" bers to use their utmost Endeavours that poor
 " Children may be bound out *Apprentices* to that
 " Business; which would silence one of the most
 " popular Clamours that has been raised against
 " Charity Schools. This Concern therefore, which
 " so nearly affects the common Interest of our
 " Country, is particularly recommended by the So-
 " ciety to all their Members.

FROM these *Extracts* it will appear, how care-
 ful this Society has always been to obviate the com-
 mon Objections made against the Charity Schools,
 that they only breed up Children in Idleness and
 Pride; and it must not be omitted, that as early
 as the Year 1712, they particularly recommended,
 " That however these Children are disposed of, it
 " will be very necessary beforehand to teach them
 " that great Lesson of *true Humility*, which our
 " Saviour has prescribed to all that will be his Dis-
 " ciples; lest the Advantages they receive from a
 " pious Education, should incline them to put too
 " great a Value upon themselves; and therefore
 " that the Masters be often put in mind of guard-
 " ing the Children under their Care, as much as
 " possible, against such dangerous Conceits; and in
 " order thereunto, to instruct them very carefully
 " in the Duties of Servants, and Submission to
 " Superiors.

AND knowing that it is of the highest Import-
 tance to the Welfare of the Charity Schools, to re-
 move all Occasion of Complaint against them as
 Nurseries of *Disaffection* to the Government, They
 acquainted their Members in Town and Country,
 " That his Grace the Archbishop of *Canterbury*
 " having heard some Complaints against the Con-
 " duct of certain Teachers in these Schools, on this
 " Head,

" Head, did, in 1716, write a Letter to the Trustees
 " of the Schools in and about London, earnestly ex-
 " horting them rigorously to animadvert upon all,
 " whether Children or Teachers, who either appear,
 " or suffer them to appear at any time in publick,
 " to affront the Government, and bear a Part in those
 " Tumults and Riots, which are so great a Scandal,
 " as well as Prejudice, to the good Order and Peace
 " of the Realm. And likewise, if there be any Ca-
 " techisms or Institutions taught in any of these
 " Schools, that meddle with political or party Prin-
 " ciples, that they ought immediately to be thrown
 " aside, as pernicious to the original Design of these
 " pious Nurseries.

SOME time after this, his Grace, in a particular
 manner, recommended it to the Trustees of the
 Charity Schools in and about London; " To require
 " all the Masters and Mistresses under their Di-
 " rection, not only to take the Oaths to the Go-
 " vernment before their Admission, but at the
 " Time of their Admission to subscribe to some such
 " solemn Promise, or Declaration, as the follow-
 " ing, viz. That they do heartily acknowledge his Ma-
 " jesty King GEORGE, to be the only lawful and
 " rightful King of these Realms; and will to the
 " utmost of their Power educate the Children com-
 " mitted to their Charge, in a true Sense of their
 " Duty to him as such; That they will not by any
 " Words or Actions, do any thing whereby to lessen
 " their Esteem of, or their Obedience to the present
 " Government. That upon all publick Days, when
 " their Children may be likely to appear among any
 " disorderly Persons, they will do their best to keep them
 " in, and severely punish them, if they shall bear of
 " their running into any Tumults, or publick Meet-
 " ings,

*ings, contrary to the good Order of such Schools
and Scholars.*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.



An ACCOUNT of the CHARITY SCHOOLS in and about *London* and *Westminster*,

APRIL 1749.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.

C. signifies Cloath'd.

ps. Ch. part Cloathed.

M. Maintained.

W. Set to Work.

CHARITY-SCHOOLS in the Parishes of	N ^o of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services or as Sea.	or taken out by friends	Girls put out since setting up of the School to Appren. Services or taken out by friends.	No. of Children educated in the Schools including those now in them
* A ldgate Ward with- in, formerly St Katharine's Creed, 1717. C. —	1	42	—	68 Sea 8	182	—	300
* St Andrew Holborn, } erected 1699. C. —	1	80	—	193 Sea 27	2	—	304
* In the same Parish, 1700. C.	1	—	71	—	—	290	361
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Cha- rity Schools, within the Bills of Mortality, on <i>Mondays, Wednes- days, and Fridays</i> ; from whence 215 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.	1	—	—	—	—	—	—
* St. Anne Aldersgate 1709. C.	2	30	20	89	111	41	89 380
St. Anne Blackfryars, set up 1705. Supported by Endowment, C.	2	40	30	103	144	71	123 411
* St. Ann Westminster 1698. C.	1	52	—	121 Sea 11	85	—	462
* In the same Parish 1698. C.	1	—	52	—	—	139	154 345
* St. Bartholomew the Great, for Boys 1717, and for Girls 1727. Ps. C. —	2	26	20	63 Sea 3	54	5	74 247
	12	270	193	1083	578	546	440 3110

CHARITY-SCHOOLS in the Parishes of

	[31]		N ^o . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Apprentices or taken up by friends		Girls put out since setting up of the School to Apprentices or taken up by friends		No. of children deserving in the School to be designated in them
						to be Apprentices or taken up by friends		to be Apprentices or taken up by friends		
Battersea, Surry, founded and endowed by a Person of Qua- lity for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are afterwards Apprenticed with the Interest of two Legacies left for that Purpose.	1	20				7				27
* Billingsgate Ward 1714. C.	1	40				80 See 13				133
* St. Botolph Alderfgate, 1702. C.	1	20		8		44 See 13	40			513
* In the same Parish 1702. C.	1		25					16	170	206
St. Botolph Aldgate within For Boys set up 1698, and for Girls 1710. C.	2	50	40	150			32			272
St. Botolph Bishopsgate, 1702. C.	2	25	25	32	82	20	55			239
* St. Bride's Parish 1711. C.	2	56	40	84 See 10	43	48	60			341
* Bridge and Candlewick Ward, set up for Boys 1710. Girls 1717, formerly under the Name of St. Michael Crooked-Lane, and St. Magnus the Martyr. Cl.	2	60	40	110 See 13	317	10	294			844
* Broadstreet Ward 1714 C.	2	50	30	100 See 13	52	32	120			498
Camberwell in Surry 1721 C.	2	25	25				96			146
* Castle Baynard Ward C. Boys 1710. Girls 1719.	2	30	20	78	195	34	129			486
Chelsea, Middlesex, set up 1707, endow'd with 10 l. per Ann. for ever, by the late Mr. Chamber- layne, Pr. C. and Pr. M.	2	35	20	72	12		5			144
In the same Parish, Set up June 1709, for Soldiers Girls, supported by Ladies and Gentle- women, seven of whom are Trus- tees. Cl.	1		30				7	97		134
* Christ - Church, Spital- Fields, set up 1708. Cl.	2	30	30	80 See 13	121		142			399
Christ Church in Surry, Boys 1711. Girls 1715. C.	2	30	10	80 See 13	44	52	35			363
* St. Clement Dane 1702 C.	2	60	40	100 See 13	30		273			898
	27	536	370	2074	936	251	1476			5643

CHARITY-SCHOOLS In the Parishes of

	N ^o . of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentices or in Est.	a review or taken over by friends	Girls put out since setting up of the School to Apprentices or taken over by friends	No. of Children educated in the Schools, including those now in them.
* In the same Parish of St. Clement Dane, an Horn-book School for Boys and Girls, 1724. pr. Cl.	1	20	10	—	—	—	30
Cordwainers and Bread-street Ward, G. Boys 1701. Girls 1714.	2	47	30	328	45	203	830
* Cornhill and Lime-street Ward. G. 1710.	2	50	30	169	20	176	634
* Cripplegate Ward within Including the School of St. Th. phage, Boys 1712. Girls 1713. Cl.	2	50	25	117	206	4	542
Deptford in Kent C.	2	50	20	8	—	—	78
Dowgate Ward, set up 1715. G.	2	30	20	—	—	—	50
* St. Dunstan in the West C. Boys 1703. Girls 1710.	2	50	40	151	87	205	746
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.							
* St. Ethelburga, C. Set up 1719. First in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections	1	35	—	52	73	—	160
East Smithfield in the Parish of Aldgate, the Boys set up 1706, and the Girls 1710. G.	2	40	30	225	10	204	602
* Faringdon Ward within set up 1705. G.	2	60	40	—	90	—	682
St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	256	11	330	807
* St. George the Martyr 1708. C.	2	35	35	16	3	141	493
* St. George Southwark C. Girls 1747.	2	40	20	—	—	—	60
St. George Middlesex 1719. C.	2	50	50	100	12	20	332
	16	607	400	1814	1424	282	5946

CHARITY SCHOOLS

In the Parishes of

Sir George Wheeler's Chapel in *Spital Fields*. 1703. C. W.

*S. Giles Cripplegate with-
out, in *Redcross Street*. 1698. C.

In the same Parish, sup-
ported by the Lady Eleanor Hol-
lis's Legacy of 62 l. 10 s. per Ann.
1709. Cl.

St Giles in the Fields, and
St George Bloomsbury, set
up 1705. C.

The Trustees of these Schools in
1725, finding themselves burthen'd
with binding out Girls to Trades,
agreed that for the future 20 of
the eldest Girls shall be wholly
maintain'd in the Schools, with a
Person appointed to teach them
what is necessary to qualify them
for Services.

Greenwich, Kent. 1700.

C. W. the Children here spin, and
make their own Cloaths both Lin-
nen and Woollen.

In the same Parish,
Cloathed in Green.

In the same Parish,
Cloathed in Grey.

Hammermith, *Middlesex*.

* Highgate, *Middlesex*. C. set up
for Girls 1722. The Schoolhouse
was Built by Edward Pauncefoot
Esq; who endowed it with 20 l.
per Ann. for ever.

St James Clerkenwel, C. 1700.

In the same Parish, 1730.
for Children 5 Years old, to qua-
lity them for the other Schools.

St. James Westminster, C.

Supported by the Offertory 1697.

In the same Parish in
King Street, set up 1712, by the
late Archbishop Tenison, supported
out of the Revenue of the Chap-
pel, C.

No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprent. or to Sea.		Girls put out since setting up of the School to Apprent. or taken out by Friends.		No. of Children educated in the Schools, including those now in them.
			Apprent. or to Sea.	Services or taken out by Friends.	Apprent. or taken out by Friends.	Services or taken out by Friends.	
1	—	30	—	—	14	11	55
1	100	—	107	909	—	—	1208
1	—	50	—	—	32	31	113
4	101	101	407	90	263	85	1069
1	—	40	—	—	4	200	244
1	20	—	—	—	—	—	20
1	28	—	—	—	—	—	28
2	20	20	—	—	—	—	40
1	—	20	—	—	—	—	20
2	60	40	101	12	143	47	607
1	20	10	—	—	—	—	30
1	42	—	136	—	—	—	178
1	36	—	120	—	—	—	156
18	427	311	1189	1011	456	374	3768

CHARITY SCHOOLS
in the Parishes of

In the same Parish of St

*James Westminster, set up 1725.
C. M. W. to prepare them for Ser-
vice, supported by Collections at
Sermons, and casual Benefactions*

St. John at Hackney, C.

*Set up 1714, laid down Lady-
day 1735. Reviv'd Midsummer
following*

St. John Wapping, set up

for Boys 1704. Girls 1708. C.

*** St. John Southwark, 1735. Cl.**

Illeworth, Middlesex,

1715. C. W.

St. Katherine near the

Tower, 1707. C.

Kenington, Mid. 1707.

*To which His MAJESTY is gra-
ciously pleased to allow 80 l. per
Ann. and the Children have a
Dinner every Sunday from Mi-
chaelmas to Lady-day*

*** Lambeth in Surry, Boys**

*1708. Girls 1706. C. W. One half
of the Day the Boys are employ'd
in Spinning Silk, the Girls in
Knitting and Sewing alternately
all day.*

*** Langbourn Ward, set**

*up in the Name of Althallam Lam-
bourn-street, 1702. and made the
Ward School, 1715. Cl.*

St. Leonard Shoreditch,

Boys erected 1705. Girls 1709. C.

*** St. Luke Middlesex, from**

*the Parish of St. Giles Cripplegate,
set up 1710. Cl.*

In the same Parish, Cl.

*Set up 1727, supported by a Le-
gacy of Mr. John Fuller, deceased,
and Five Pounds allow'd to put
each Boy Apprentice*

[34]

No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School		Girls put out since setting up of the School		No. of Children educated in the Schools including those now in them
			Apprentices for sea	Servants or others put out by friends	Apprentices	Servants or others put out by friends	
1	—	40	—	—	60	—	100
2	30	20	73	84	4	93	304
2	40	30	81 47	169	46	78	488
1	—	31	—	—	2	43	76
2	40	20	—	—	—	—	60
2	35	15	186	18	46	57	337
2	30	20	84	15	34	53	236
2	46	13	81 1	131	—	—	191
1	50	—	81 12	182	—	—	318
2	50	50	81 10	193	71	149	744
1	40	—	149	109	—	—	298
1	34	—	39	—	—	—	53
			19385	2391004	901	263	4533245

CHARITY-SCHOOLS
In the Parishes of

	N. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprentices, Servants, or taken out by friends	Girls put out since setting up of the School to Apprentices, Servants, or taken out by friends	No. of Children entered in the School including those now in them
St. Margaret Westminster, cloth'd in Blue, the Boys set up 1688. the Girls 1714. <i>M.</i>	1	52	34	105	80	7 108 680
In the same Parish, cloth-ed in Grey. <i>M.</i> and <i>M.</i> the Boys set up 1694.	2	50	26	381	—	218 675
St. Martin in the Fields 1699. <i>C.</i> In these Schools 81 Girls are <i>M.</i> and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 3 Days in a Week, by Rotation.	3	80	51	536	—	198 865
* St. Mary at Illington, 1730. <i>C.</i>	2	26	18	91	23 15	22 195
St. Mary Magdalen Bermondsey, Boys 1712, Girls 1722. <i>C.</i>	2	50	20	181	167 7	92 525
St. Mary Overee, <i>alias</i> St. Saviour Southwark, <i>C.</i>	2	60	50	—	—	206 316
St. Mary Rotherhith, <i>C.</i>	1	20	—	4	1	— 25
St. Mary le Strand, 1704. <i>C.</i>	1	16	—	66	15	— 95
* St. Mary Whitechapel, 1707. <i>C.</i>	2	60	40	274	133 189	— 925
Mile End, Old Town, set up 1723. <i>C.</i>	1	30	—	—	6	— 78
In the same Parish, cloth-ed in Blue, and endow'd	1	100	—	—	—	— 100
Mortlake in Surry, set up 1701. <i>C.</i>	2	9	9	—	—	— 18
Newington Butts, <i>Surry</i> , 1710. <i>C.</i>	1	30	—	42	—	— 72
Norton Folgate. This School was set up 1691, and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	— 60
St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. <i>C.</i>	1	30	—	—	—	— 66
St. Olave Southwark, 1715. <i>C.</i>	1	—	40	—	54 6	— 100
	35	673	288	2015	564 216 1039	4795

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to Apprenticeship, or by friends.		Girls put out since setting up of the School to Apprenticeship, or by friends.		No. of Children educated in the Schools, including those now in them.
				Apprenticeship, or by friends.	Apprenticeship, or by friends.	Apprenticeship, or by friends.	Apprenticeship, or by friends.	
* St Paul Covent Gar- den, Boys 1701, Girls 1712. Cl.	2	30	20	194	3	81	55	498
St. Paul Shadwell. Boys 1699. Girls 1712. C.	2	40	30	244	521	—	—	835
Poplar Chapel in Step- ney. C. 1711.	1	30	—	34	20	—	—	84
Putney, Surry, C.	1	20	—	—	—	—	—	20
Queen-Hithe Ward, set up 1717. Cl.	2	24	20	194	58	—	57	254
Ratcliff Hamlet, Step- ney, Boys 1710. Girls 1711.	2	35	15	100	—	—	10	160
Richmond in Surry, set up 1711. C.	2	50	50	161	12	200	31	620
* St. Sepulchre within, set up 1700. C.	1	51	—	100	3	—	—	473
* In the same Parish within, set up 1701. C.	1	—	51	—	—	—	410	461
* In the same Parish without, Girls, set up 1711. C.	1	—	25	—	—	220	48	293
* In the same Parish without, Boys, set up 1706. Cl.	1	33	—	110	9	—	—	293
* St. Stephen Wal- brook, 1698. Cl.	1	30	—	72	36	—	—	138
* St. Thomas South- wark, 1704. Cl.	1	30	—	110	71	—	—	235
Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	100	181	14	708	1315
* Vintry-Ward 1710. C.	1	50	—	110	270	—	—	463
Wandsworth, Surry,	1	25	—	—	—	—	—	25
Brought from Page 30—	22	508	271	2262	1284	515	1326	6166
— from Page 31—	12	270	193	1083	578	546	440	3110
— from Page 32—	27	536	370	2074	936	251	1476	5643
— from Page 33—	26	607	400	1814	1424	282	1419	5946
— from Page 34—	18	427	311	1189	1011	456	374	3768
— from Page 35—	19	385	239	1004	901	263	453	3245
— from Page 35—	25	673	288	2015	564	216	1039	4795
TOTAL —	149	3406	2072	11441	6698	2529	6527	32673

Boys at School —	34067	} 1478	Total of Children at School.
Girls —	1072		
Boys put out to Appren. —	1144	} 27195	Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 830 are gone to Sea, out of 41 Schools.
To Services, &c. —	6698		
Girls put out to Appren. —	2529	}	
To Services, &c. —	6527		

Note, The Trustees of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.

The Number of Charity-Schools in each County of England and Wales, with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesea —	3	40		Lincolnshire —	91	1164	90
Bedfordshire —	34	345	37	Merionethshire —	2	40	27
Berkshire —	39	807	140	Middlesex —	29	410	223
Brecknockshire —	5	251	47	Monmouthshire —	7	104	10
Buckinghamshire —	37	689	46	Montgomeryshire —	6	76	16
Cambridgeshire —	36	673	124	Norfolk —	34	570	223
Cardiganshire —	1	10		Northamptonshire —	47	508	143
Carmarthenshire —	11	121	4	Northumberland —	10	430	40
Carnarvonshire —	3	33		Nottinghamshire —	30	252	28
Cheshire —	17	124	66	Oxfordshire —	23	366	106
Cornwal —	11	73	34	Pembrokeshire —	21	184	41
Cumberland —	6	160	30	Radnorshire —	3	60	
Denbighshire —	7	100	3	Rutlandshire —	6	32	12
Derbyshire —	18	274	51	Shropshire —	22	373	37
Devonshire —	41	679	235	Somersetshire —	33	382	90
Dorsetshire —	13	117	29	Staffordshire —	14	230	88
Durham —	12	276	20	Suffolk —	40	600	140
Essex —	37	498	178	Surry —	29	346	144
Flinchshire —	1	60		Sussex —	21	512	60
Glamorganshire —	6	50		Warwickshire —	36	385	165
Gloucestershire —	60	940	100	Westmoreland —	1	16	10
Hampshire —	39	541	112	Wiltshire —	17	736	37
Herefordshire —	29	468	79	Worcestershire —	38	612	100
Hertfordshire —	38	652	126	Yorkshire —	34	893	191
Huntingdonshire —	25	282	20				
Kent —	62	968	115				
Lancashire —	21	311	31	Brought forward	640	9681	2038
Leicestershire —	36	491	30		689	9825	1877
Carried forward	689	9825	1877		1329	19706	3915

An Account of Circulating WELCH SCHOOLS, from Michaelmas 1747, to Michaelmas 1748.

	Schools.	N ^o of Scholars.		Schools.	Scholars.
<i>Anglesea</i> —	13	523	<i>Merionethshire</i> —	12	100
<i>Breconshire</i> —	3	114	<i>Monmouthshire</i> —	12	695
<i>Cardiganshire</i> —	4	193	<i>Montgomeryshire</i> —	7	313
<i>Carmarthenshire</i> —	34	1541	<i>Pembrokeshire</i> —	21	868
<i>Casnarvonshire</i> —	5	267	<i>Radnorshire</i> —	2	88
<i>Denbighshire</i> —	11	416		44	2044
<i>Glamorganshire</i> —	22	1145	Brought over	92	4199
	92	4199		136	6223

N. B. In many of the *Welch* Schools, the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

N. B. Some *English* Charity-Schools are included, set up of late for the Poor who did not understand *Welsh*.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
AT LONDON, —	149	3406	2172
In other Parts of <i>South Britain</i> , —	1329	19506	3915
<i>Welsh</i> Schools not included in the List, pag. 37. —	136	6223	
In <i>North Britain</i> , by the Account published 1748. —	134	5187	2618
In <i>IRELAND</i> , for teaching to Read and Write only. —	168	2406	600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 l. per Annum, for instructing, employing, and wholly maintaining the Children, exclusive of the Dublin Work-house School, —	30	885	
Apprenticed, 509. to Nov. 1748. —			
Total of Schools —	1946	37613	9305
		9305	
Boys and Girls now taught in those Schools —		46918	

Note, Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys.

The following PROPOSAL having been made to the SOCIETY some Time ago, was reprinted by them, and recommended again to the Consideration of all the Trustees for CHARITY SCHOOLS, and distributed among those which are in and about London.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity Schools, it must needs be acknowledged, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are established in most Parts of the Kingdom, it is much to be wished that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

IT is conceived, that if the Children educated in Charity Schools, were employed in some such Business as they are capable of, it would be no Hindrance

drance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUPPOSE *England and Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool
Flax or Hemp,
to be spun in
the Charity
Schools.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly be to keep the Business in a small compass.

THE Spinning of Wool, and Flax, or Hemp is proposed, as most advantageous, yet where this

is found impracticable, the Children should be im-
ploy'd in some other Way, and always have what
they earn for their Encouragement: that would
make them diligent, and induce all good Christians
to assist in an Undertaking, which so much con-
duces to the Glory of God, and the Good of Man-
kind.

*The Trustees for the Charity-Schools in St. Andrew's Hol-
born, LONDON, are so sensible of the Use it may be to the
Publick, to dispose of the Children under their Care,
with regard to their Genius, for Tilling Ground, and
other parts of Husbandry, that they have given the fol-
lowing Notice*

To all FARMERS, GARDENERS, and other Occupiers of Land in England: Proposal for employing

IT having been represented to the Trustees of the Cha-
rity-Schools in the Parish of St. Andrew's Holborn, in
the City of London; that there is great want of Hands, in
divers Parts of the Kingdom, for Tilling the Ground,
and performing other Parts of Husbandry: And the said
Trustees being heartily disposed to do all in their Power,
to render their Charity Children useful to the Publick,
and answer all other the good Purposes and Intentions of
the Encouragers of these pious and beneficial Institutions, Boys in Hus-
bandry.
do hereby give notice, That they will bind Boys Appren-
tices for Seven Years, to learn the Art of Husbandry,
and Girls for Five Years, to do Household-Work, to any Girls in
Farmer, Gardener, or Occupier of Lands, or other Per-
sons of Character and Substance, that shall please to apply
to their School House, in Hatton-Garden, for that Pur-
pose, and that the Sum of 5 ^l. with every Boy, and 3 ^l.
with

with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N.B. The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; and the Girls to read and write English, and to do Plain-Work.

There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, viz.

ITEM, I A. B. do give and bequeath
unto G. H. of the
Sum of Pounds,
to the Intent, and on Trust, that he do
pay the same to the Treasurers for the
Time being of the Charity-School, for
Teaching [poor Children, or poor Boys,
or poor Girls,] to Read, &c. in the Pa-
rish of in the City
of or in the
County of for the
Use of the said School.

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A Caution against Ill Company, by the Rev. Mr <i>Ellisby</i> , ————	1 1/2	10	6
A Friendly Letter to a Patient just admitted into an Infirmary. With a Supplement, calculated for General Use. By <i>James Strachan</i> M. D. ————	3 1/2	23	6

Common Vices.

B ishop of <i>St Asaph</i> against Swearing —————	1 1/2	10	6
B ishop <i>Gibson's</i> Admonition against Profane and Common Swearing —————	1	6	6
————— <i>Barnes's</i> Dissuasive from Intemperance in Meats and Drinks: To which is added an Appendix, with a View more particularly to Spirituous Liquors ————	2	12	6
————— <i>Evil and Danger of Lukewarmness in Religion</i> ————	1	6	6
<i>Dr Woodward's</i> Kind Caution to Profane Swearers ————	1	4	6
<i>Dr Wells</i> against Swearing —————	1	6	6
<i>Dr Woodward</i> on the grievous Scandal of profane Lan- guage in Conversation —————	1 1/2	10	6
————— <i>Baseness and Perniciousness of the Sin of slan- dering and Backbiting</i> —————	1	6	6
————— <i>Dissuasive from Gaming</i> —————	1	5	6
————— <i>Dissuasive from the Sin of Drunkenness</i> ————	1	5	6
————— <i>Rebuke to the Sin of Uncleanliness</i> ————	1	5	6
An Exercise against Lying, by Question and Answer ————	1	4	6
The Publick House-keeper's Monitor; setting forth their Duty, and exhorting them to regard the Wel- fare of their own Souls. —————	1 1/2	10	6
A Dissuasive from Perjury, and Subornation of Perjury ————	1 1/2	10	6
A Friendly Admonition to the Drinkers of Brandy, and other Spirituous Liquors —————	1 1/2	10	6
A Dissuasive from Stealing. By the Rev. Mr <i>White</i> of <i>Holton</i> —————	2	12	6
A Sermon on Self-Murder —————	1	10	6

Charity-Schools, Work-Houses, and Hospitals.

M ethods used for erecting Charity Schools —————	1	6	6
Sermons and Accounts of Schools in <i>4to.</i> ————	9	1	6

	Single.	Hand.
Exhortation to Parents, in Relation to their Children, } educated in the Charity Schools	14	10
Bp. of London's Directions to the Masters and Mistresses } of the Charity Schools	6	6
Prayers for the Use of Charity Schools	3	6
Prayers for Apprentices going out of Charity Schools } to Trades or Services	3	6
Account of Workhouses for Employing and Main- } taining the Poor; setting forth their Usefulness to the } Publick, the Rules by which they are governed, &c.	12	6
The Advantage of Employing the Poor in Useful Labour, } and Mischief of Idleness, or ill-judg'd Business, by }	24	17
Mr Johnston of Beverley	1	6
A Prayer proper to be used in Work-houses	1	6
Rules and Orders for the better Government of Cha- } rity Schools	4	6
Dr Alured Clarke's Sermon at Winchester before the Go- } vernors of the County Hospital for Sick and Lame, } &c. Oct. 18. 1736. with a Collection of Papers relating } to the Erecting and Governing of the said Hospital	4	1

Against Popery.

A Rchbp. Tillotson concerning the Hazard of being } Saved in the Church of Rome	3	20
Discourse against Transubstantiation	2	14
St. Paul's Description of his own Religion	3	22
A Discourse concerning the Laws Ecclesiastical and } Civil, made against Hereticks by Popes, Emperors, } Kings, and Councils	12	6
A Short Refutation of the Principal Errors of the } Church of Rome; by Way of Question and Answer	2	12
A Dialogue between a Protestant Minister and a Popish } Priest, proving the Church of England to be a sound } Part of the Catholick Church	24	18

Quest.

	Single. d.	Hund. s. d.	
Questions and Answers concerning the Two Religions, that of the Church of <i>England</i> , and that of <i>Rome</i> —	1 ½	8	
— The same in French —	1 ½		
A short Account of the Lives and Sufferings of several Godly Persons, who died in <i>England</i> for the Sake of the Gospel, under the Reigns of <i>R. Hen. VIII. & Q. Mary</i>	5		
A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men; with an Application to the Church of <i>Rome</i> —	4		
Archbishop of <i>Tuam</i> 's Charitable Address to all that are of the Communion of the Church of <i>Rome</i> —	5		
A View of the Articles of the <i>Protestant</i> and <i>Papish</i> Faith, printed on one Side of a Sheet of Royal Pa- per; proper to be Framed. —	1	7	6
— The same in 8vo. —	1	6	6
The Plausible Arguments of a <i>Romish Priest</i> from Scrip- ture and Antiquity, answered by an <i>English Protestant</i> . In Two Parts. —	4	25	
A sincere Christian and Convert from the Church of <i>Rome</i> , exemplified in the Life of <i>Daniel Herly</i> , a poor <i>Irish</i> Peasant. By the late Archbishop of <i>Tuam</i> —	2 ½	19	
A Defence of the Communion Office and Catechism of the Church of <i>England</i> , from the false and ground- less Charge of their favouring the Doctrine of Tran- substantiation. By the Rev. Mr <i>Lewis</i> of <i>Aldergate</i> —	3	20	
A Protestant Catechism, shewing the principal Errors of the Church of <i>Rome</i> —	1	6	6
A Dissuasive from Popery: Being a Letter to a Lady to preserve her from Apostasy from the Communion of the Church of <i>England</i> . By Dr <i>Hornock</i> —	2 ½	17	
Popery always the same: Exemplified in an Account of the Persecution now carrying on against the Protestants in the South of <i>France</i> —	8		
A Protestant's Reasons why he cannot turn Papist: Be- ing a full Answer, Paragraph by Paragraph, to a Paper industriously dispersed, called a Roman Ca- tholick's Reasons, why he cannot conform to the Protestant Religion. The Second Edition. —	3	18	

The following Books and Tracts are at present out of Print.

- D**R Bray's Baptismal Covenant, &c. Price 1s. In Quires.
- Dr Myles's Principles and Duties. Price 2s. In Quires.
- Turner's Spelling-Book. Price 6d. In Quires.
- The Great Duty of Catechising. Price 3d. or 20s. a Hundred.
- Sp. Kilder concerning Sins of Infirmity and Willful Sins. Price 14d. or 8s. a Hundred.
- An Impartial Examination and full Confutation of Mr Woolsten's pretended Rabbi. Price 14d. or 12s. 6d. a Hundred.
- Serious Considerations calmly proposed, to the Promoters of Infidelity, &c. Price 1s. or 5s. a Hundred.
- The Great Work of our Redemption by Jesus Christ, &c. Price 6d.
- Oath of a Constable. Price 4d. or 3s. 6d. a Hundred.
- Address to Officers and Seamen in the Royal Navy. Price 4d. or 3s. a Hundred.
- A Kind Censure to Watermen. Price 1d. or 5s. a Hundred.
- Brief Scheme of Parochial Government. Price 2d. or 10s. a Hundred.
- Conduct of the Stage consider'd. Price 6d.

N^o IV.

SOME

ACCOUNT

OF THE

Protestant Mission to EAST-INDIA,

1748.

IN the Months of *December, 1748, and April, 1749,*
the Society received Letters from their Missionaries
and Correspondents in the *East-Indies*, together with
their respective Journals for the Year 1748.

THE Reverend Mr. *Feitzius*, in his Letter dated *Janu-*
ary 11, 1747-8, acquaints the Society, that "the French
"having entirely destroyed the Mission-House at *Madras,*
"the continued still at *Paliscotte*, where he performed divine
"Service both in the *Tamulian and Portuguese Languages.*
That "the Catechists and Schoolmasters still continue to
"go to the neighbouring Villages, not only to visit the
"Christians and confirm them in their Faith, but like-
"wise to preach the Doctrine of the Gospel among the
"Heathens." That "from the End of September, 1746,

Mission at
Madras.



7

" to

“ to the End of *September*, 1747, the Church of the Mission there, had been encreased with 52 People, viz. 51 “ from *Paganism*, and 1 Convert from *Papery*; of which “ 47 belong to the *Tamulian*, and 5 to the *Portuguese* “ Congregation: and that from the Beginning of the “ Mission to that Time, there had been 861 Souls incorporated into both Congregations.” He takes notice, that “ the Ships from *England* were not then arrived, but “ daily expected.” He concludes his Letter with his hearty Prayers and good Wishes for the Society, and humbly requests they would never forsake their Mission, but continue their Kindness to it.

BUT that the Society and their Benefactors may see, as it were at one View, the State and Progress of this part of their Mission under his Care, he has sent the short Annual Account of it to the End of *September*, 1747, which was printed at *Tranquebar* in the *German Language*; the Substance whereof is as follows.

“ IT has pleased God (after trying the Members of this Mission for some Years past with several Disappointments and Losses) to support and comfort, nevertheless, those who trusted in Him, with continual Manifestations of his Truth and Goodness, in order to prepare them for undergoing a more severe Affliction, which was this, That a Year ago, on the 1st of *September*, *Madras* fell into the Hands of the *French*: who not only expelled all of the *English* Settlement, turning their Church into a Magazine; but also commanded us to depart. After which they demolished half of the *Black Town*, and pulled down our Mission House, wherein we kept our Schools, and performed divine Service in public. — And in this State Things still continue in their Possession.

By this Judgment, we were hindered last Year from printing this Annual Paper, which is now again continued by way of Information to those good People, who have the Designs, the Labours, and the Success of this Mission

at Heart: and that they may know, that it still subsisteth, goeth on, and in some Measure prospereth. — Upon our departure from *Madras*; the *Dutch* Chief at *Policato* assigned us, by the kind Providence of God, a Place to dwell in on *Paliacatta* on the Northern Side of *Policato*; where we continue the Mission in Peace and Quietness in all its Branches; and from whence we have Opportunity to preach the Word of God to the Congregation which is round about *Madras*, and also to go abroad frequently among the Heathens. The Place wherein I, at present, constantly perform divine Service, as well in the *Tamulian* as *Portuguese* Language (in like manner as before at *Madras*) is a Shoultry, which has somewhat of an European Accommodation: and near to this those who are in the Service of the Mission have built themselves Huts. These are the *Portuguese* Schoolmaster, 2 *Tamulian* Catechists, 1 *Tamulian* Schoolmaster, and some others. One of the Catechists I send oftentimes to *Madras*, to visit our Christians there, where I keep also 2 *Tamulian* Schoolmasters in two Villages, to preach to them, and to instruct their Children; and on Sundays they have oftentimes a good Congregation. But as for my dear Colleague, Mr *Breithaupt*, sent lately from *Europe*, our reverend Brethren, the Missionaries at *Tranquebar*, have been so good as to maintain and keep him with them in this Time of our Exile.

RELYING upon God, I have still retained the aforementioned Mission-Servants; being indeed very unwilling to turn any of them out of their Service, especially in this Time of Dearth. I do likewise continue the free Orphan-School, although its Numbers are by our Misfortunes much lessened, so that there are at present no more than 12 Children maintained by us, viz. in the *Portuguese* School 6, and in the *Tamulian* School 6. — Nay, notwithstanding the Ruin of *Madras*, and the fore Famine that rages in this Country, I have still done as much as ever I could (even beyond my Abilities) for the past Year, to keep the Poor of our Congregation from fainting away; trusting herein,

for a further Supply, to the good Providence of Almighty God: and that he will in our Days also fulfil his Scripture-Promises of old, of keeping those who love and serve Him alive in the Time of Famine.

As for the Increase of our Congregation, in this State of its Affliction, there were added to it from the End of September, 1746, until the End of September, 1747, 52 People, viz. 51 Converts from Paganism, and 1 from Popery. Out of these 52 there belong 47 to the *Lamanian*, and 5 to the *Portuguese* Congregation. But the whole Number of Souls (which from the Beginning of our *Madræ* Mission, have been incorporated into both Congregations) are 863. This is what I can only relate in this Paper; but the Journal of the Mission containeth a more particular and full Account of our Proceedings.

HOWEVER, though the present Prospect of our Affairs be very cloudy, dark, and distressing, yet we neither despair nor faint; but are even looking up to the LORD, in hope, that his fatherly Goodness will still be over us, and supply all our Wants, and deliver us out of all Troubles. — That he, therefore, who has given his beloved Son to be *the Light of the World, the Way, the Truth and the Life*; that God, I say, may graciously spare this young Plant of true Religion, and make it both to grow and flourish, amidst the killing Blasts of *Paganism* and *Popery*, is the constant and fervent Prayer of him, who thus beseecheth all Christian Readers of this Account to join therein; and is the Society's.

Psal. cxvi. 1. They that trust in the Lord, shall be as Mount Zion which cannot be removed, but abideth for ever.

Most Obedient Missionary,

J. Phil. Fabricius.

N. B. Be it also here added, that the Zeal and Charity of Mr *Fabricius* in this Work of the LORD is such, that for some Time he has abated near one third of his own Salary,

Salary, and brought it to the public Account; living himself after the *Malabarian* Manner, upon the coarsest Diet, and drinking nothing but Water."

THE Reverend Mr *Kiernander*, Missionary at *Cudalore*, Mission at
Cudalore. in his Letter dated the 27th of *April*, 1747, (after acknowledging the Favour of the Society's Letters to him by the *Britannia*) acquaints them, "that he had received the "*Silver, Goods and Presents*, that came by the said Ship: "and that he had forwarded such of them by Sea, as "were ordered to his Brethren at *Palluvana* and *Tranquebar*." — As to the Progress of his Mission, he writes word, "that he had baptized the 7 Catechumens mentioned in his former Letter, and that the next Sunday he hoped to baptize 30 Adult Heathens: and to receive "3 Roman Catholics into his Congregation." That "the Death of Governor *Hinde* was a great Loss to the Mission, as well as to the *East-India* Company, but that "he had reason to believe that he should find a good and "able a Friend in his Successor Mr *Charles Noye*, who "was third in the Council of Fort *St. David*." — He adds, that "Mr *Dahl*, the oldest and most able Missionary at "*Tranquebar*, had left behind him, what they looked upon as a choice Treasure, an exact Translation of the "Bible, and several other religious Books, in the *Portuguese* Language."

THE next Letter the Society received from *Cudalore*, is dated *February* 10, 1747-8, in the joint Names of Messrs *Kiernander* and *Breitaupt*, the last of whom arrived there *September* 14, 1747, as an Assistant Missionary. By this we have an Account of the State of their Congregations in 1747, which then consisted of 341 Souls, having had within the said Year an Increase of 167, viz.

To the <i>Malabarian</i> , Children born of the Members	7
Heathens baptized	100
<i>Popish</i> Converts	23
To the <i>Portuguese</i> Congregation	17

So that the *Malabarian* Congregation, at the End of 1747,
consisted of ————— 265 Persons.

The *Portuguese* of ————— 76

341

As to their Schools, they had in the *Portuguese* 17
Children instructed, but 7 of them only were maintained
at the Charge of the Mission. In the *Malabarian* Schools
were 43 Children, of whom there were entirely maintain-
ed in the Mission-House at *Cadulora*, 22

And in the three Country Schools, viz. *Mal-* }
imapedlai, *Wandilpaleiam*, and *Tripaplar*, } 21
who received only a small Monthly Allowance. —

43

THE Reflection they then make upon these Schools, is
this, " that they esteem the Education of Children as one
" of the chief and most necessary Duties of their Minis-
" try, as it is from them that they have the greatest Hopes
" of a new Generation of Christians arising from among
" the Heathen, whereas little Success is to be expected
" from old Bigots." That " they therefore judge the
" Expences of their Maintenance, as well as Education,
" to be well employed; though in the former Article,
" they are as saving as it is possible and practicable to be,
" Times and Circumstances considered." — That as to
their new Converts, they are for the most part Inhabiters
of *Cadulora* and *Fort St David*; not but that they have
of late had several Profelytes from the neighbouring Vil-
lages, who come on *Saturdays* in the Evenings, to hear
the Sermons and other Instructions on *Sundays*: and return
home again on the *Monday* Mornings; whither the Mis-
sionaries and their Catechists go as often as they can, not
only to visit them, but to preach to the Heathen. They
complain at last of the great Want they are in of a Church,
as having no Room big enough in the Mission-House to
hold their Congregation; but herein they trust; as in all
other their Necessities, upon the Providence of God, and the
the

the charitable Dispositions of good Christians, for a future Supply.

In their next Letters, dated *April 25, 1748*, they only intimate their receiving Advice from *Bengal*, that all the Remittances to them from *Europe* were got thither; but afterwards in another of *October 7, 1748*, they write Word, that they had then received them all by the *Trial Sloop* at *Cudalore*; together with the Honour of the Society's Commands by their Secretary, *January 7, 1747-8*, as likewise Benefactions from *Mr Professor Francke*, that were sent by a *Danish Ship*, for the Support of the Mission. That "till then they had laboured under great Difficulties from the Want of Supplies arriving from *England* regularly and in time; but that in the midst of such their Distress, divine Providence had nevertheless graciously taken Care for their Support." That their Want of a Church was so great, as well as their Remittances from *Europe* so uncertain and dilatory in the Time of War, that they had already begun a charitable Subscription, not only towards the farther Support of the Mission, but likewise for the Building a *Protestant* Church, which at first went on very well (the Governor and most of the Gentlemen of the Council having subscribed to it) but that, through the hazardous State of Affairs in *India*, they were obliged, at that Time, to desist a little; however, not without good Hopes to carry it on hereafter. They then acquaint the Society, with the Catechist *Ambrose's* being gone to *Tranquebar*, to supply the Place of Pastor *Aerns*, so that his Duty at *Cudalore* was taken Care of by themselves; and not only so, but that, at their own Expence, they made Journeys, into the Country to visit the Christians, and converse with, and preach the Word of God to the Heathen. And lastly, that they, notwithstanding all Difficulties and Discouragements, had gone on, by the Help of God, in the Work and Labour of their Mission, in all its Branches: and that they were resolved to persevere therein by his Blessing, who is able, and, as they believe,

believe, disposed to do more for them than they could ask or think, inasmuch, that they *even against Hope*, did believe in Hope; and the more so, as they, under their greatest Distresses, had had an Increase of 49 Souls to their Congregation. In which Hope, they conclude their Letter with humble Recommendations of their Mission to the Society, and all other Benefactors in Europe, who are alike zealous with them, for the Glory of God and the Salvation of Souls. Their last Letter, dated *January 4, 1748-9*, is much to the same Purpose, acquainting the Society, that though Things were then in the same uncertain and distressed State as before, God had nevertheless blessed them with an Increase of 53 Souls, viz.

To their <i>Familian</i> Congregation of	37
Adult Pagans,	—
Baptized Children,	14
Popish Converts,	9
To their <i>Portuguese</i> Congregation of	3
Adult Pagans,	—

The whole Number of those, who had been, from the Beginning of their Mission, to *December 31, 1748*, received into their Church, was 404; and they had then no less than 167 Communicants. In their Country Schools there were 150 Children under their Instruction, viz.

In the <i>Familian</i> Mission-House School	22
In the <i>Familian</i> Country Schools	13
In the <i>Portuguese</i> School	15

Such is the Account which our Missionaries in the *East-Indies* give at present of themselves, and their Affairs: tho' in Truth, they have been and still are reduced to great Extremities, by the calamitous Sufferings of War, and a Scarcity of Provisions, as well as by the uncertain or dilatory Arrival of the Remittances that have been made to them

them from *Europe*. Not but that even these, through the Necessity of the Times, have fallen exceedingly short of what they used to be heretofore: and in no wise answered such Disbursements as are ordinarily and absolutely requisite; so that both our *English* Missions are still greatly in debt, notwithstanding several providential Deliverances and Assistances, as well as the Loans, Contributions, and Subscriptions they have from time to time received from well-disposed and generous *Christians*, not only in the *English*, but also in the *Dutch* and *Danish* Settlements. — The Council, Chaplain, and People of *Fort St. David*, have in particular shewn them extraordinary Kindness: and the Governor of it, *Charles Moyer Esq*, has in all Emergencies approved himself their Friend; nay, has assured the Society by a Letter dated *July 23, 1748*, that “ he will “ take their Protestant Mission there under his Protec- “ tion, and assist them all in his Power.”

But this alone will not do. — However, it is hoped that their Zeal and Charity will excite and provoke such in *Europe*, to whom God hath given Ability, and who have the Truth, the Purity, and the Propagation of the Gospel at Heart, to imitate them in like good Works; nay, to abound therein unto the Riches of their Liberality, and in Proportion to the Wealth they got in the late War, or the Advantages they are now reaping from the Blessings of Peace, so as to supply whatever is lacking to relieve the Necessities of the *Missionaries* and their *People*, under that great Trial of Afflictions they have undergone; and to make up to them what they have lost and suffered by the Evil of War. — And not only so, but that their Zeal and Charity will further enable the Society to carry on to Perfection, by God's Grace and Blessing, so religious and benevolent a Design, as the Work of their Mission; to raise up the decayed Places thereof, and to rebuild its demolished Dwellings, nay, to bless them with such large commodious, and beautiful Churches, as will be in no wise inferior to what their triumphant Enemies (the *Papists*) in those Parts have, and glory in.

Mission at
Tranquebar.

As to the *Danish* Protestant Mission at *Tranquebar*, the Reverend Missionaries there in their Letter to the Society dated *Jan. 29, Feb. 9, 1747-8*, take notice of "a Visit of Christian Friendship and Consolation that had been made by two of their Brethren, Mr *Kobloff* and Mr *Maderup*, to Mr *Kiernander* and Mr *Breithaupt*, during their Distresses at *Cudalore*; but lament, that the usual Packets and Remittances were not then arrived, which came afterwards safe into *India* by the *Stafford* Captain *Baker*, though he was obliged to leave them for a while at *Bengal*, from whence they were sent to them by another Ship," according to their Letter dated *Sept. 23, 1748*. In which they express great Thanks to Almighty God "for his Goodness to them in sparing their own Life and Health, and in continuing his Blessing on their Mission, particularly in bringing to them a Supply of Money and Stores from Dr *Francke* at *Hall*, on board of two *Danish* Ships, whilst all Returns by the *English*, were uncertain and dilatory on Account of their War with the *French*." They then give the Society the Pleasure of knowing, that "the Ministers of the *Danish* Settlement there, hearing of the Distresses and Want which the Reverend Mr *Fabricius* and his dispersed Flock were in near *Polligate*, set on foot a Collection of Alms in their little, and for the most part poor Congregation, for the Mission exiled from *Madras*: and yet they raised in it no less a Sum than 200 Dollars. — The Lord be blessed for this great and seasonable Help! — That "they themselves had likewise advanced upon Loan 108 Pagodas to the *English* Mission at *Cudalore*." — They further write, "that Pastor *Diego* had been nigh unto Death, but was still alive, though in a very weak Condition." — However, they hoped to "have his Place, at all Events, well supplied by the Catechist *Ambrose*, who was just then come to them from *Cudalore*." — They then add, that their Church had this Year been augmented with 420 Souls, viz.

Their

Their <i>Tamulic</i> Congregation in the Town, with	173
Their <i>Portuguese</i> there, with	14
Their <i>Tamulic</i> Congregation in the Country, with	233
	420

THAT "they had finished in their Printing-Press a second Edition of a little Tract, intitled, *The Order of Salvation*, and were going on with a second Impression of the New Testament, both in the *Tamulic* Language; as also with the *Books of the Prophets* in the *Portuguese*." "That their Catechist *Rajanaicken* had, by his preaching of the pure Gospel of Christ in *Transjordan*, brought many to be convinced of their *Popish* Errors." — In their last Letter dated Jan. 7, 1748-9, they mention "with Joy, a Rumour of the Preliminary Articles of Peace being signed in *Europe*; praying it may prove true: and trusting, that it will be a sure Means for relieving and recovering the *English* Missions out of their Distresses." — They then conclude "with Prayers and Intercessions to God for his Grace and Blessing on all the *Protestant* Missions in the *East-Indies*: and with the most earnest and pressing Recommendations of them to the Love, Favour and Care of the Society, upon this Christian Motive; that their *always abounding* in such continued *Labours of Faith* and *Good Works*, will not be *in vain in the Lord*, but *minister* unto all who *exercise* themselves therein, an *Entrance* more abundantly into his *everlasting Kingdom* in Heaven."

To all the Letters abovementioned, Answers have been returned: and the Society have sent, according to their Ability, proper Remittances in Silver, necessary Stores, and Presents, in the *Britannia* Captain *Cush*, by the continued Favour of the Honourable Court of Directors of the *East-India* Company; who are hereby desired to accept the sincere Thanks of the Society, in public Testimony of their Obligations and Gratitude.

**An ABSTRACT of the Proceedings of
the SOCIETY for promoting Christian
Knowledge, for the Year 1748.**

THE *Subscribing and Corresponding* Members of the Society, in *Great Britain and Foreign Parts*, are now upwards of 600; to which were added since publishing the last Account, *Twenty three* *Subscribing*, and *Forty one* *Corresponding* Members.

Books and PAPERS presented to the SOCIETY.

- 12 Copies of a Sermon, occasioned by the Mortality among the Cattle. By a Minister of the Church of England. From an unknown Hand, by Mr *Austen*, Bookseller.
- 100 Copies of a small Tract, intitled, *The Country Parson's last Advice to his Parishioners*. A Present from the Rev. Dr *Sneyd*.
- 6 Copies of a Book, intitled, *The Christian Philosopher*. By *Nicholas Robinson* M.D. A Present from the Author.
- 25 Annual Account of *St George's Hospital*. A Present from the Governors.

143 Carried over.

100 Copies

143 Brought over.

100 Copies of the Lord Bishop of *St Asaph's* Sermon, preached before *The Incorporated Society for the Propagation of the Gospel in Foreign Parts*, at their Anniversary Meeting in the Parish Church of *St Mary-le-Bow*, on Friday Feb. 17, 1747. A Present from the said Society.

24 Copies of the Rev. Mr *Thoresby's* Sermon, preached before the Trustees for *Georgia*. A Present from the Trustees.

50 Copies of a Sermon, entitled, *The Christian Soldier, or the Duties of a religious Life, recommended to the Army*. Presented by the Secretary.

100 Copies of a Book, entitled, *Considerations on the State of the World, with regard to the Theory of Religion*. A Present from the Rev. Mr Archdeacon *Law*.

12 Copies of a Sermon preached at the Funeral of the Reverend Mr *Cawley*, late Vicar of *Wandsworth*; by the Reverend Mr *Church*. A Present from the Author.

25 Copies of a Sermon preached before the Governors of the *London Infirmary*; by the Lord Bishop of *Bristol*. A Present from the Governors.

6 Copies of the Lord Bishop of *Peterborough's* Sermon, preached before the Governors of the Infirmary at *Northampton*. A Present from the Governors.

25 Copies of a Tract, entitled, *A Friendly Letter to a Patient just admitted into an Infirmary*; by *James Stonhouse M.D.* A Present from the Author.

50 Copies of the Rev. Dr *Best's* Essay on the Service of the Church of England, considered as a Daily Service. A Present from the Author.

150 Farther Account of the Circulating Charity-Schools in *Wales*, to *Michaelmas 1748*. A Present from *Sir John Thorold Bart.*

1 Copy of the Gospel of *St Matthew* in the *Mancks* Language. A Present from the Rev. Dr *Wilson*.

686 Carried over.

686 Brought over.

- 50 Copies of two Sermons preached to a Congregation of Black Slaves in *Maryland*; by an *American* Pastor. A Present from the Rev. Dr *Wilson*.
- 25 Account of the *Middlesex* Hospital.
- 25 Account of the Society in *Scotland*, for Propagating Christian Knowledge, with a Sermon prefixed.
- 25 Rev. Dr *Stevenson's* Sermon on the Suppression of the late Rebellion. A Present from the Author.
- 25 Account of *St George's* Hospital. A Present from the Governors.
- 1 Copy of a Book, entitled, *Observations on Man, his Frame, his Duty, and his Expectations*; by *David Hartley* M. A. A Present from the Author.
- 75 Copies of a small Tract, entitled, *The Necessity and Usefulness of Reading the Holy Scriptures*, &c. Written originally in *French* by the Rev. Mr *Ostervald*, translated by the Rev. Mr *Moore*. A Present from the Translator.

912

BOOKS and PAPERS Bought or Printed by Order of
the SOCIETY.

- 15000 Collects for the second Sunday in *Advent*, (in *Welsh*) to be placed before the Bibles.
- 5000 Hymns for the Use of the Charity Children.
- 1500 Rev. Dr *Bearcroft's* Sermon at the Anniversary Meeting of the Charity Children at *Christ-Church*, April 28, 1748.
- 1500 Account of the Origin and Designs of the Society annexed to the said Sermon.
- 5000 Copies of a Letter containing some new Regulations about dispersing the *Welsh* Bibles.
- 500 Child's Christian Education.

28500

PACKETS sent to Subscribing and Corresponding Members.

- 369 Extraordinary Packets, from Half a Crown, to Eighteen Pounds Fifteen Shillings and Three Pence in Value.
 471 General Packets, consisting of Books and small Tracts, sent into the Society's Store.
 505 Packets at the Desire of several Members, on the Terms of the Society, consisting of

1345

2080 { 6319 Bibles in *Welsh*.
 1761 Bibles in *English*.
 1166 New Testaments.
 3029 Common Prayers.
 7585 Other Bound Books.
 59716 Small Tracts stitch'd.

In all — 79576



Casual

Casual BENEFACTIONS to the General Designs of the SOCIETY, from the 5th of July, 1748. to the 4th of July, 1749.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
THE Legacy of the late Worshipful Dr <i>Andrews</i> , Chancellor of <i>London</i> , by the Hands of his Execu- tors, which came too late last Year to be inserted in its proper Place, ———— } 100 0 0			
A Widow Gentlewoman, by the Hands of the Rev. Mr } <i>Tucker of Bristol</i> , ———— } 1 1 0			
Rev. Mr <i>Welles</i> of <i>Prestbury</i> in <i>Glocestershire</i> , ———— } 1 1 0			
Rev. Mr <i>Tho. Welles</i> of <i>Cowley</i> , in the same County, — } 1 1 0			
Rev. Mr <i>Parker</i> , Rector of <i>Great Rollright</i> , <i>Oxfordshire</i> , } 1 1 0			
Rev. Mr <i>Cookson</i> of <i>Leeds</i> , <i>Yorkshire</i> , ———— } 1 1 0			
Rev. Mr <i>Stead</i> , Vicar of <i>Reigate</i> in <i>Surrey</i> , at Admission, } 1 1 0			
Rev. Dr <i>Wakwyn</i> , Prebendary of <i>Canterbury</i> , at ditto, — } 1 1 0			
A Gentlewoman desiring to be unknown, by the Hands } of the Rev. Dr <i>Hales</i> , ———— } 3 3 0			
Rev. Mr <i>Lunn</i> , Rector of <i>Denton</i> , <i>Kent</i> , ———— } 1 1 0			
Rev. Mr <i>Godman</i> , Vicar of <i>Mayfield</i> in <i>Sussex</i> , at Admission, } 1 1 0			
Rev. Mr <i>Pidding</i> , Rector of <i>Kigbley</i> , <i>Yorkshire</i> , at ditto, } 1 1 0			
Rev. Mr <i>Burrow</i> of <i>Chesterfield</i> , <i>Derbyshire</i> , ———— } 2 2 0			
Rev. Mr <i>Dod</i> , Rector of <i>Conington</i> , <i>Huntingdonsh.</i> at Admisf. } 2 2 0			
Part of the Produce of a Charitable Legacy, by the Hands } of Sir <i>John Thorold</i> Bart. ———— } 5 5 0			
Rev. Mr <i>Draper</i> , Chaplain to the Right Honourable the } Lord Viscount <i>Irwin</i> , ———— } 1 1 0			

Carried forward — 124 3 0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	124	3	9
A Gentlewoman desiring to be unknown, by the Hands of the Rev. Mr Moore, Lecturer of St Bartholomew the Less, —————	1	1	0
Right Rev. Lord Bishop of St Asaph, at Admission, —	1	1	0
A Gentlewoman desiring to be unknown, by the Hands of the Rev. Mr Berriman, —————	1	1	0
Rev. Mr Soan, Master of the King's School at Rochester, —	1	1	0
A Lady unknown, by the Rev. Mr Green of Derby, —	1	1	0
Ditto, by ditto, —————	1	1	0
Mrs Fützberbert, by ditto, —————	0	10	6
Rev. Dr Osborn, Rector of Clifton, Bedfordshire, —	1	1	0
Rev. Mr Berrow, Rector of Northill, in the same County, —	2	2	0
Mr Joshua Waffron, by the Hands of the Rev. Mr Blyth of Colehill, Warwickshire, —————	1	1	0
Rev. Mr Remington, Rector of All Saints, Gloucester, —	1	1	0
Rev. Mr Strecynsham Master of Croston, Lancash. at Admis.	1	1	0
Rev. Mr Stephens, Canon of Windsor, at Admission, —	1	1	0
Rev. Mr Payne, Archdeacon of Stow, —————	2	2	0
Rev. Dr King, Rector of Cbeam in Surrey, at Admission, —	1	1	0
Rev. Mr Mason of Hull, Yorkshire, —————	1	1	0
Rev. Mr Huysb of Cliftbydon, Devon. —————	1	1	0
A Society of Clergymen by ditto, —————	3	3	0
Rev. Mr Grimwood of Dedham in Essex, —————	1	1	0
Rev. Mr Ault of Arsley in Bedfordshire, —————	1	1	0
Three Ladies unknown, by Mrs Hutton of Westminster, —	1	11	6
A Gentlewoman unknown, by the Hands of Mr Watts, —	1	1	0
Rev. Mr Parr, Rector of Wold, Northamptonsh. at Admis.	1	1	0
Rev. Mr Loyd of Epping in Essex, —————	1	1	0
Rev. Mr Marshall, Rector of Allesley, near Coventry, —	2	2	0
Rev. Mr Drake, Vicar of Swinderby, Lincolnshire, at Admis.	2	2	0
Mr Alderman Drake of Lincoln, —————	1	1	0
Henry Salwey Esq; of Elton, Salop, —————	1	1	0
Mr Robert Pierson, Cripplegate, —————	1	1	0
Rev. Mr Southern, Vicar of Cardington, Salop, —————	1	1	0
Rev. Mr Murgatroyd of Leeds in Yorkshire, —————	1	1	0
Mr John Varloe of Portsmouth, Hants, —————	1	1	0
Carried forward —	164	1	0

	l.	s.	d.
Brought forward	164	1	0
Rev. Dr Chilcott, Minister of Brentford Butts, Middlesex, } at Admission, _____	1	1	0
Rev. Dr Leigh of Dorchester, _____	1	1	0
Lady Palmer, _____	0	10	6
Mrs Esther Palmer, _____	0	10	6
Mrs Catherine Roberts, _____	1	1	0
Rev. Mr Tho. Roberts, _____	3	3	0
Three Gentlemen desiring to be unknown, _____	1	1	0
Tho. Wilson Esq, _____	1	1	0
Mrs Carte, _____	1	1	0
A Gentlewoman desiring to be unknown, _____	3	0	0
Mrs Bewicke, _____	2	2	0
Rev. Mr Fenwick, Rector of Hallaton, Leicestershire, who } remitted the last mentioned nine Benefactions, _____	1	1	0
Mrs Pierce, by the Hands of the Rev. Mr Berriman, _____	5	5	0
A Gentlewoman unknown, by the Hands of the Rev. Dr Hales, _____	1	1	0
Rev. Dr Parker, Rector of Elwick in the County of Dur- } ham, by the Hands of the Lord Bishop of Gloucester, _____	1	7	0
A Person unknown, by Mr Gell of Westminster, _____	1	1	0
Rev. Dr Troughbear, Vicar of Carlbrook in the Isle of Wight, _____	1	1	0
Rev. Mr Hatfield, Rector of Lilley, Herts. _____	1	1	0
Rev. Mr Leyland, Vicar of Westdean, in Suffex, _____	1	1	0
Rev. Mr Parfett, Fellow of Oriel College, Oxon, at Adm. _____	1	1	0
Rev. Mr Hawkins, Rector of Highbam Gobion, Bedfordsh. at do. _____	0	10	6
Rev. Mr Waring, Lecturer of St Mildred in the Poultry, _____	2	2	0
Rev. Mr Barrel, Prebendary of Rochester, _____	2	2	0
John Horne Esq, at Admission, _____	1	1	0
Rev. Mr Barter, Rector of St Mary Steps, Exon, _____	1	1	0
Rev. Mr Hugh Yard, Rector of Ashton, Devon, _____	10	0	0
John Blackburne of Orford in Lancashire, Esq, _____	1	1	0
A Person unknown, by the Hands of the Rev. Mr Bouyer, } of Martock, Somersetshire, _____	50	0	0
The Legacy of Mrs Catherine Parker, by her Adminis- } trator William Wilson Esq, _____	1	1	0
Humphry Pudner of Canterbury, Esq, by the Rev. Mr } Byrch of Dover, _____			

Carried forward — 263 11 6

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	263	11	6
Rev. Mr Gibson of Biggleswade, Bedfordshire, —	0	10	6
Rev. Mr Albinus, Reader at His Majesty's German Chapel St James's, at Admission, —	1	1	0
Rev. Mr Jarvis, Rector of Siana, Worcestershire, by the Lord Bishop of Worcester, at ditto, —	1	1	0
Rev. Mr Backhouse, Vicar of Newbold Pacey, Warwickshire, by ditto, at ditto, —	1	1	0
Rev. Dr Powel, Dean of St Asaph, —	5	0	0
Rev. Mr Parry, Rector of Shipton upon Stower, Worcestershire, —	1	1	0
Right Honourable the Councils of Derby, by the Hands of the Rev. Mr Wilson of Cocking in Sussex, —	2	2	0
A Gentlewoman unknown, by the Hands of the Rev. Mr Taylor of Clifton, near Bristol, —	3	3	0
Mr Alderman Demison of Leeds, —	1	1	0
A Gentlewoman unknown, by the Rev. Mr Zouch of Sandal, Yorkshire, —	1	1	0
A Legacy of Mrs Esther Blunden, Widow, of Cheshunt, by her Executors, —	300	0	0
Rev. Mr Sewal, Minister of Whitehaven, Cumberland, —	1	1	0
Robert North of Scarborough, Esq, by the Hands of His Grace the Lord Archbishop of York, —	2	2	0
Rev. Mr Hildesley, Vicar of Hitchen, Herts, —	1	1	0
A Person desiring to be unknown, by ditto, —	1	11	6
Rev. Dr Ayers, Prebendary of Canterbury, at Admission, —	1	1	0
Mrs Catmur in Finsbury, London, —	1	1	0
Rev. Mr Baker, Rector of Hedenham, Norfolk, at Admission, —	1	1	0
Rev. Mr James Benet, Vicar of Aldborough, Suffolk, at ditto, —	1	1	0
Rev. Mr Huxth, Rector of Clifbydon, Devon, a second Ben. —	1	14	6
Sir Daniel Lambert Knt. Alderman of London, at Admission, —	2	2	0
John Carew of Bath, Esq, at ditto, —	1	1	0
Rev. Mr Stehelin, —	0	10	6
A Gentleman in Norfolk, desiring to be unknown, —	40	0	0
Rev. Mr Beche, Vicar of King's Teynton, Devon, —	0	10	6
A. B. by the Secretary, —	1	1	0
Rev. Mr Thirslow, Vicar of Thunston, Norfolk, —	1	1	0
M. A. B. D. —	1	1	0

N

Carried forward — 639 14 0

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought forward —	639	14	0
A Widow Gentlewoman, by the Rev. Mr Tucker of Bristol,	1	1	0
Mrs Marnes and another Lady, by ditto,	1	1	0
Christopher Gaulton Esq,	1	1	0
Rev. Mr Clarke,	1	1	0
Rev. Mr Maske,	0	10	6
A Gentlewoman desiring to be unknown, by ditto,	2	2	0
Mrs Hyde, Widow,	0	10	6
These Five last Benefactions were remitted by Mr Alderman Davies of <i>Beverly, Yorkshire.</i>			
Mrs Lucy Osborn, by the Hands of the Rev. Mr Leman } of <i>Kirkstead, Norfolk,</i>	2	2	0
Gabriel Hanger of <i>Driffield</i> in <i>Gloucestershire</i> , Esq; by the } Hands of the Lord Bishop of <i>Gloucester,</i>	5	5	0
Rev. Mr Jackson of <i>Addle</i> in <i>Yorkshire,</i>	1	1	0
Rev. Mr Nairn, Dean of <i>Battle</i> in <i>Suffex,</i>	1	1	0
Mr E. S. by ditto,	1	1	0
The Gift of Mrs Ann Trelowney deceased, by her Admi- } nistrators Charles Trelowney Esq,	50	0	0
Mrs Clarke in <i>Amen Corner,</i>	1	1	0
Mr William Wright of <i>St Andrews Westminster</i> , at Admission,	1	1	0
A Person desiring to be unknown, by the Hands of the } Worshipful Dr Bettisworth,	20	0	0
John Ferret Esq;	50	0	0
A Person desiring to be unknown,	1	1	0
A Lady ditto,	1	1	0
Rev. Mr Francis Willes of <i>Prebory</i> , in <i>Gloucestersh.</i> and Ben.	1	1	0
Two Ladies, by Samuel Torriano Esq;	4	4	0
Part of the Produce of a Charitable Legacy, under the } Direction of Sir John Thorold Bart.	5	0	0
Samuel Clarke of <i>Ormond Street</i> , Esq;	5	5	0
Rev. Mr Robert Cooke, Fellow of <i>Pembroke Hall, Cam-</i> } <i>bridge</i> , at Admission,	1	1	0
Rev. Mr Dns Syer of <i>Guins College, Cambridge</i> , at ditto,	1	1	0
Rev. Dr William Stephens, Vicar of <i>Netherbury, Dorset-</i> } <i>shire</i> , at Admission,	1	1	0
The Legacy of John Peck Esq; by the Hands of his } Executor, Sir Robert Ladbrooke Knt. Alderman of <i>London,</i>	100	0	0
Rev. Mr Professor Chappelow at <i>Cambridge</i> ,	1	1	0

In all — 901 9 0

BENEFACTIONS to the Protestant Mission in EAST-INDIA.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
M R Deners and his Daughters, at Eaton, _____	2	8	0
Sir John Thorold Bart. for part of a Charitable Legacy, under his Direction, _____	5	8	0
Mrs Cock, by the Hands of the Rev. Mr Perreux, _____	2	2	0
A Gentlewoman unknown, by the Rev. Mr Berriman, _____	0	10	6
The Right Honourable the Lady Viscountess Windsor, by the Lord Bishop of Gloucester, _____	10	0	0
The Right Honourable the Countess of Derby, by the Rev. Mr Wilson of Cocking, Suffolk, _____	1	1	0
Mr George Scullard in Fenchurch-street, _____	5	5	0
Rev. Dr Stevenson, Vicar of Netherbury, Dorsetshire, _____	1	3	0
Mr William Balcombe of Augmering, _____	0	11	6
Mr Thomas Barber of Peynings, _____	0	10	6
Mr Thomas Marchant of Perching, _____	0	5	0
Messrs J. and W. Marchant at Truely, _____	0	5	0
Mr Thomas Payne, J. Hayte, and several others, _____	0	7	9
Mr Richard Marchant of Edburton in Suffolk, who remitted the above Five Benefactions, _____	1	1	0
In all —	30	9	6

BENEFACTIONS towards an Impression of
Bibles in the *Welsh Language*, as report-
ed to the SOCIETY for promoting *Chris-
tian Knowledge*, by their Treasurers, and
such other Persons as kindly engaged to
receive the same, from the 5th of July
1748, to the 4th of July, 1749.

THE Legacy of Mrs Elizabeth Crisp, by the Hands of William Sothby Esq; one of her Executors,	100	0	0
Lady Holt, by Mrs Waller,	2	2	6
Rev. Mr Hewlet of Rangoon, Nottinghamshire, for a Lady desiring to be unknown,	0	10	6
Ditto, for a Clergyman unknown,	0	10	6
Sir James Lowther Bart.	10	0	0
Mr Matthews, for a Lady unknown,	1	1	6
Rev. Mr Owen of Broadwell, Gloucestershire, for a Charita- ble Lady desiring to be unknown,	1	1	0
William Price Esq; by Messrs Hoare and Co.	5	0	6
Rev. Mr Pags of Farborough, for a Person desiring to be unknown,	1	1	0
Her Grace the Duchess of Richmond, through the Hands of the Rev. Mr Wilson of Coking in Suffex,	3	3	0
Rev. Dr Stevenson, Vicar of Netherbury, Dorsetshire,	1	1	0
Mr Troute, by Messrs Hoare and Co.	4	14	6
Right Honourable Lady Viscountess Windsor, through the Hands of the Lord Bishop of Gloucester,	10	0	0
In all—	150	4	6

THE SOCIETY hereby desire all the forgoing
BENEFACTORS to their several Designs, to ac-
cept of their most hearty Thanks.

N^o VI.

*To a Member of the Society, for Promot-
ing Christian Knowledge.*

S I R,

THE Society for Promoting Christian Knowledge, hav-
ing at length happily finished, by the Blessing of
God, and the joint Contributions of worthy Benefactors,
an Impression of Fifteen Thousand *Welsh* Bibles, and being
desirous of preventing, as far as may be, all Abuses in the
Distribution of them; have given Orders that the following
Resolutions should be sent to all their Members, and to
every one who shall be any ways intrusted with the said
Distribution.

I. THAT the Price of Bibles bound up with the
Common Prayer and Psalms, that shall be sent into any
of the *Welsh* Dioceses, be according to a new Regulation
fixed at Four Shillings each Book *, (Carriage included) a
Price less than half the real Value. The Society intending
that whatever Money shall be raised by the Sale of the
Bibles, or by future Benefactions to this Design, shall be
set apart towards a Fund for a new Edition, whenever it
shall be found requisite.

II. That

* Those Members who choose to have the *Welsh* Bibles with Claps,
may have them at 4s. 4d. and those who desire them bound in two
Volumes, at 5s.

II. THAT the Expence of Carriage be defrayed by the Society, and deducted by their Members and other Distributors, when they make Remittances for their Packets; which they are desired to do with Dispatch.

III. THAT their Members, and others who may be concerned in the Distribution of the Bibles, be desired in the strongest Terms to guard against their being Sold at a higher Price than Four Shillings each Book.

IV. IN order to make the Benefit of the present Impression as extensive as possible, that the Members and other Distributors be earnestly desired to disperse the Bibles in such a discreet manner, as that no single Family be benefited thereby to the Prejudice of another, which may stand in equal need of the same Blessing: and that a particular Regard be had to such Families as are known to be religiously disposed, and who would not make Merchandize of the Word of GOD. We are,

S I R,

From the Society's
House, in Bartlett's
Buildings, Holborn,
February 7, 1748-9.

Your very humble Servants,

Thomas Broughton, }
William Watts, } Secretaries.

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows:

ITEM, I A. B. do hereby give and bequeath unto
C. D. of
and E. F. of
the Sum of
upon Trust, and to the Intent that they, or either of
them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, **The Society for promoting Christian Knowledge**, which first met about the latter end of the Year 1698; and now do, or lately did, hold their Weekly Meetings at their House in Bartlet's Buildings, Holborn: Which said Sum of
I desire may be applied towards carrying on the Charitable Designs of the said Society.

N. B. If the Benefactor is pleased to restrain his Charity to any particular Branch of the Society's Designs, he may add, either in Great Britain, Palestine, or the East-Indies.

[60]

L I S T

OF THE

BISHOPS, DEANS, &c.

Who have Preached at the

Yearly Meeting of the CHILDREN Educated
in the CHARITY SCHOOLS, in and about the
Cities of *London* and *Westminster*.

- Ann*
1704. **T**HE Reverend Dr *Willis*, Dean of *Lincoln*.
1705. The Reverend Dr *Stanhope*, Dean of *Can-*
terbury.
1706. The Reverend Dr *Kraut*, Archdeacon of *Hunt-*
ington.
1707. The Reverend Dr *Gabrell*, Canon of *Christ-Church*.
1708. The Reverend Dr *Moff*.
1709. The Reverend Dr *Bradford*.
1710. The Reverend Dr *Smalridge*.
1711. The Reverend Dr *Snape*.
1712. The Reverend and Right Honourable George Lord
Willoughby de Broke.
1713. The Lord Bishop of *Chester*, *Sir William Daines*.
1714. The Lord Bishop of *London*, Dr *Robinson*.
1715. The Lord Bishop of *Lincoln*, Dr *Wake*.
1716. The Lord Bishop of *Lincoln*, Dr *Gibson*.
1717. The Lord Bishop of *Salisbury*, Dr *Talbot*.

1718.

- 1718. The Reverend Dr Lupton, Prebendary of Durham.
- 1719. The Reverend Dr Sherlock, Dean of Chichester.
- 1720. The Reverend Dr Knight.
- 1721. The Reverend Dr Marshall.
- 1722. The Lord Bishop of Bristol, Dr Boulter.
- 1723. The Reverend Dr Waterland, Master of Magdalen College, Cambridge.
- 1724. The Lord Bishop of Sodor and Man, Dr Wilson.
- 1725. The Reverend Dr Berriman.
- 1726. The Reverend Dr Manley, Prebendary of Durham.
- 1727. The Reverend Dr Watson.
- 1728. The Reverend Dr Yalden, Prebendary of Chulmleigh, Devon.
- 1729. The Reverend Dr Rogers.
- 1730. The Lord Bishop of Chester, Dr Peplow.
- 1731. The Lord Bishop of Gloucester, Dr Wilcox.
- 1732. The Reverend Dr Stebbing.
- 1733. The Lord Bishop of Peterborough, Dr Clavering.
- 1734. The Reverend Dr Heylyn.
- 1735. The Reverend Dr Pearce.
- 1736. The Reverend Dr Denne, Archdeacon of Rochester.
- 1737. The Reverend Dr Thomas.
- 1738. The Reverend Dr Conybeare, Dean of Christ Church, Oxon.
- 1739. The Lord Bishop of St Davids, Dr Clagett.
- 1740. The Reverend Dr Thomas, Dean of Peterborough.
- 1741. The Lord Bishop of St Asaph, Dr Maddox.
- 1742. The Reverend Dr Trapp.
- 1743. The Lord Bishop of Oxford, Dr Secker.
- 1744. The Lord Bishop of Bangor, Dr Hutton.
- 1745. The Lord Bishop of Bristol, Dr Butler.
- 1746. The Reverend Dr Lavington, Residentiary of St Paul's.
- 1747. The Lord Bishop of St Davids, Dr Trevor.
- 1748. The Reverend Dr Bearcroft.
- 1749. The Reverend Mr Squire, Archdeacon of Bath.

ADVERTISEMENT.

Just Published,

For the Use of Schools and Families, Price 1l. 2s. a Dozen, bound in Sheep,

Inscribed to, and recommended by the Most Reverend the Archbishops, and Right Reverend the Bishops, Governors, and Members of the Two Societies—*For Propagating the Gospel in Foreign Parts—and Promoting Christian Knowledge at Home.*

By the Right Reverend Father in God,
THOMAS, Lord Bishop of Sodor and MAN,

THE KNOWLEDGE and PRACTICE OF CHRISTIANITY Made easy to the Meanest Capacities :

OR, AN
ESSAY *towards an Instruction for the Indians.*

Which will be of Use

To all such CHRISTIANS as have not well consider'd the Meaning of the RELIGION they profess; or who *profess to know* GOD, but in WORDS do deny Him:

In sixteen short, plain, and familiar DIALOGUES.

Together with FAMILY PRAYERS and MEDITATIONS, &c.
The SIXTH EDITION, with large ADDITIONS; and Corrected throughout: To this EDITION is added, The true Method of keeping the LORD'S DAY Holy; with proper Meditations, &c.

LONDON, Printed; and Sold by JOHN OSBORN, at the Golden Ball in Paternoster-Row; and BENJAMIN DOD, Bookseller to the Society for Promoting Christian Knowledge; who will make a considerable Abatement in the Price, to such charitable and well-disposed Persons as take Numbers of this Book to give away at home, or in our Plantations or Colonies abroad.

N. B. This Book is wrote in a plain, easy and familiar Style, suited to the Capacities of the most Unlearned and Ignorant, especially the younger Part of all Families: And the Author has therefore carefully avoided all Controversies, as being too apt to distract the Minds of both Teachers and Learners; and divert them from attending to, and practising the important Doctrines of our Holy Religion. Had this little Book been intended for the Use of Heathens only, many Things might have been omitted: But when one sees, even amongst Christians of all Persuasions, too many, who, with respect either to Knowledge or Practice, are not much better than Heathens; who know little of a Saviour and Redeemer, and the Necessity of being governed by the Laws of the Gospel: Upon these mournful Considerations, the Author thought proper to add many Things, which, through the Blessing of Almighty God, might be of use to awaken and convert such miserable and unthoughtful People.

* This Book is translated by a good Hand into French, and is lately printed at GENEVA, for the Use of PROTESTANTS of All Denominations, in foreign Parts, as well as in these Kingdoms; and a Number of them are now in the Hands of BENJAMIN DOD, Bookseller to the Society for Promoting Christian Knowledge; and will be disposed of at Reasonable Rates.

An Account of the Rates of Cloathing Men and Women.

M E N.

			<i>l.</i>	<i>s.</i>	<i>d.</i>
O NE Man's Suit,	—	—	0	18	0
One Shirt Dowlas	—	—	0	3	0
One Pair of Hose	—	—	0	1	2
One Pair of Shoes	—	—	0	4	2
The Total			1	6	4

W O M E N.

O NE Gown and Petticoat,	—	—	0	14	0
One Shift Dowlas	—	—	0	3	0
One Cap	—	—	0	0	10
One Pair of Hose	—	—	0	1	0
One Pair of Shoes	—	—	0	2	6
One Pair of Bodice and Stomacher	—	—	0	3	6
One Check'd Apron	—	—	0	1	4
The Total			1	6	2

N. B. You may be furnished with these Things
by JOHN BRADFORD WAYTE, Son of the late
Henry Wayte, Removed from the Old Warehouse
next the Cross-Keys Inn, Woodstreet, to the Sign
of the Acorn in Blow-bladder-street, facing St
Martin's le Grand, near Cheapside, London; or
may have these Goods made or unmade, at the
lowest Prices: Who likewise Sells all Sorts of
Spanish superfine Broad Cloth,

*An ACCOUNT of the Rates of Cloathing the Poor,
belonging to CHARITY-SCHOOLS and WORK-HOUSES.*

Charge of Cloathing a BOY, with Yorkshire Cloth, or blue Kersey.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
A Boy's Suit	0	11	6
A Shirt of Doulasts Cloth	0	1	10
A Pair of Stockings	0	0	10
A Pair of Wash-Leather Gloves	0	0	7
A Knit Cap, with Tuft and String, of any Colour,	0	0	9
A Band, 3d. or	0	0	2½
A Pair of Buckles	0	0	1
A Pair of Shoes	0	2	4
The Total	0	18	14

The Charge of Cloathing a GIRL.

A Gown and Petticoat, 8s. or	0	7	6
A Collar and Band of fine Ghenting	0	1	0
A Shift of Doulasts Cloth	0	1	10
A White, Blue, or Checquer'd Apron	0	1	0
A Pair of Leather Bodice and Stomacher, 2s. 6d. or	0	2	8
A Pair of Woollen Stockings	0	0	10
A Pair of Shoes	0	2	2
A Pair of Buckles	0	0	1
A Pair of Wash-Leather Gloves	0	0	7
The Total	0	17	8

He likewise furnishes Men and Women of Work-Houses at these Rates, or as cheap as any one whatever.

The Men at	1	6	4
And Women at	1	6	2

As by the Particulars, which are Transferr'd for Schools, or Parish Officers may see. Or, Child and Serge, sold unmade up, at the lowest Prices.

N. B. The different Stature of Children is allowed for in this Estimate, and a Number may be cloathed at the above Rates, by JOHN BRADFORD WAYTE, Son and Successor to Mr Henry Wayte, lately deceased, Removed from next Door to the old Cross-Keys Inn, Wood-street, to the Sign of the Acorn in Blow-bladder-street, near Cheshide, against St Martin's de Grand.

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